



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



50.1805.

1489 f. 2897





**JULIA ORMOND;**  
**OR,**  
**THE NEW SETTLEMENT.**







*Dear heart! it made me so sick to see those innocent  
cherubs trained up in this manner*

' Page 43.

**JULIA ORMOND;**  
**OR,**  
**THE NEW SETTLEMENT.**

**BY THE**  
**AUTHORESS OF "THE TWO SCHOOLS."**



**LONDON:**  
**PUBLISHED BY CHARLES DOLMAN,**  
**61, NEW BOND STREET.**

---

**1850.**

**Printed by**  
**T. Booker, at the Metropolitan Catholic Printing Office,**  
**9, Rupert Street, Leicester Square, London.**

**JULIA ORMOND;**  
**OR,**  
**THE NEW SETTLEMENT.**

---

**CHAPTER I.**

ON the southern side of the Missouri, and not far removed from its precipitous cliffs, but far, very far beyond where its turbid waters mingle with the transparent stream of the Mississippi, and on a rich and fertile portion of its variable soil, was a small settlement, or rather town—for who is it that does not dignify his little clearing with such an appellation, and even feel disposed to say with Penn, to any one who attempted to disparage

his small domain, "Fool, dost thou not know that this will be a large city?" Under the like sanguine impressions, he who broke the soil in the first instance for his own single family, though he did not perform the operation with all the ceremony that Galt describes his having himself observed, on putting the axe to the first tree that was felled for the town of Guelph, yet he determined immediately to add to the location of his embryo city the additional dignity of a name; and with the joint view of complimenting his first-born and eldest hope, and selecting a name that should be indicative of the ability with which his undertaking should be reared, strengthened, and enlarged, he, at the moment of striking the spade into the earth, gave it the appellation of Abeltown.

And let not our readers imagine, that because, on searching the map of Missouri, they are unable to discover such a name, the hopes and expectations of its founder, *Mr. Jeremiah Dtwiller*, were crushed in

the bud, for in less than three years, we know as a fact, that the new town contained no less than twelve log-huts, besides his own imposing frame-building, a blacksmith's shop, a tavern, being an elegant two-story log mansion, ornamented on the outside with indigo, Dutch pink, and a variety of other striking and well-assorted colors; and another one-story building of a similar description, which served for the various purposes of meeting-house, court-house, and school-house, whenever a stray teacher that had failed in more populous places, happened to come that way in hopes of adding a few picayunes to his ill-provided purse. From this period up to that of which we are about to treat, which was ten years from its first commencement, not a year passed without two, sometimes three, and even four houses being added to the extent of Abeltown; and the proud proprietor looked with complacency on the increasing success of his speculation, and the improvement of his own

finances, by the frequent sale of portions of his own original and extensive purchase.

It is scarcely necessary to say that Mr. Dtwiller was a German, as his name sufficiently testifies the fact; but he was a German merely by having been born of German parents, for his first breath was drawn in the city of New York, where he resided till he was thirty-five years of age, when the death of his father having put him in possession of a few thousand dollars, and the demands of an increasing family calling upon him for some vigorous exertions for its support and aggrandizement—for he was not without his share of ambition—he, after mature deliberation, and the hearty concurrence of his excellent helpmate, came to the determination of seeking his fortune in the far west. The money he possessed, though a small sum in a large city, was sufficient to enable him to make a very extensive purchase of land; and as he had, in addition to his money, a *perhaps still more important auxiliary to-*

wards prospering in his undertaking, in four stout, healthy, and active sons, the eldest of whom, Abel, (whose acquaintance we have already made,) being then fourteen years old, and the others following in regular succession, though at rather longer intervals than usual, he soon became strong-handed for all the purposes of agriculture.

In addition to all these advantages, Mr. Dtwiller was himself sober, industrious, and prudent. His education had not been very extensive, but he had been taught those most important lessons, of justice, honesty, and integrity. He was, besides, kind-hearted, and might even be called generous, so that he was looked up to with respect and affection by all the inhabitants of his little community, and his influence was always used to the best of his judgment for the benefit of the whole. In religion, he was a strict Lutheran, and as he had been brought up in a conscientious observance of what was conceived to be its duties, he had taken upon

himself the performance of those offices which, as their community was not yet strong enough to support a regular minister, must either be administered by himself, or religion lost sight of altogether. It is true that occasionally an itinerant Methodist preacher would find his way to Abeltown, or some of the numerous missionaries that are perpetually swarming from the various cities, would pay them a short visit ; but this was far from supplying the wants of a religious community, which though small was sincere and fervent, and the worthy proprietor frequently regretted that the interregnum was not better filled than by his own unworthy self. Under these circumstances, and at a time, too, when his various successes made him feel that he was fast approaching to a happy state of independence, it may easily be supposed that he was not a little gratified by hearing his son Abel, his first-born, and *he who had ever been the pride of his heart, declare it to be his wish to enter into the*

ministry. Gladly and eagerly were the facilities furnished him. He was immediately sent to the college at Andover, for though there were many much nearer, the delighted father, who entertained an early prejudice in favor of that place of learning, determined that his son should have the best advantages that the country could supply.

After three years' close study, Abel returned home, not only in the eyes of his fond parents and admiring brethren, but in those of every inhabitant of Abeltown, a prodigy of learning. And who will not be able to forgive the young man, if the sudden acquisition of a considerable stock of the learning of the schools, united to the encomiums and tokens of approbation which he brought home with him, and the unbounded admiration which awaited him on arriving there, had the effect of filling him with a degree of vanity and self-importance which for a time cast a shade over his many excellent qualities? But a very slight knowledge of

human nature is necessary to stop all wonder, when we find that the newly-created minister moved among his wondering friends, or delivered his orations from the desk, as if he knew himself to be the oracle of truth, from whom there was no appeal. Yet, though self-confident and vain, the manners of the young minister were kind, courteous, and gentle; which, by gratifying the feelings of his hearers, served greatly to increase his influence over them; and as he was good-looking, for he had a clear though rather dark complexion, fine black eyes, a pleasing countenance, bright wavy black hair, and a graceful person, and was, besides, the son of a man of known wealth, he was naturally an object of no small importance, to those especially who happened to have any marriageable daughters.

Delighted was the proud father to resign his accustomed place at the desk, and become himself a listener to the volumes of *wisdom* which evolved from the tongue of

his learned son ; and with no small exultation he referred all queries, all subjects of dispute, to the college-bred theologian, saying in a tone of indescribable satisfaction, "My knowledge is all of my own picking up, but his has been bought and paid for, and is therefore worth having." To this argument a ready assent was given, and the young Solomon soon became the decider of all questions, whether lay or theological ; and it is only justice to his merits to acknowledge, that though his opinions were delivered with too much arrogance, they were always formed to the best of his ability, on a conscientious love of truth and justice.

Things were in this state, and Abel had been for nearly a twelvemonth not only the approved but nearly idolized minister of the little meeting-house at Abeltown, when his father came into the house one day, evidently much discomposed, and on being questioned on the subject of his uneasiness he said he had just found out that the P

son who had bought the farm at the west end of the town, the previous fall, and who had already made considerable progress in the clearing of the place, and building his house, was a Roman Catholic.

"Mercy defend us from the snares of Satan!" piously ejaculated Mrs. Dtwiller.

"Why, father!" cried Abner, the second son; "what were you thinking of, not to know more about him, before you sold him the place?"

"I can hardly tell," returned the self-condemned father. "But he appeared to be such an open, honest, well-disposed person, that he took me quite unawares, and I never suspected any thing amiss with him."

"That is the way that the enemy always works," said the matron, giving her head a significant shake.

"I had intended that the arch spoiler should never have an entrance into Abeltown," added the husband, in a mournful *accent*.

"But as the apostles used to exorcise the demons in their day, so I hope will Abel be impowered to drive these away," were the comforting words of Zadok, the third son, who had given early indications of theological precociousness.

"I shall be most happy, if I can drive out the demon of popery, certainly," said the young minister, who had sat waiting to hear what the various members of the family had to say ; "but let us try to do it with all gentleness, father. Let us not run into the error, too often practised, of abusing and persecuting, which is only like killing one fly, and bringing a hundred to the funeral. Let us subdue them by fair argument, and then while we drive the demon away, we may have valuable friends left behind. You say Mr. Ormond acted like a fair, open, honest-dealing man ; let us therefore treat him as such, till we have reason to judge differently of him ; and though he may, in some respects, be said to have come like Satan,

in disguise, into our little paradise, he may have thought that in making a purchase of land, it was not necessary to acquaint you with his religious sentiments, and we will show him that we are not afraid of him. We stand secure within the stronghold of truth, and the Lord will prosper our weapons, if we use them but to fight against his adversary."

"You say well, my son," replied the father, looking with a mixture of admiration and fondness on the youth; "and with such a militant to fight her cause, the true church cannot but stand. It is not likely they have ever had an opportunity of hearing the gospel truths laid down in such a manner as you can expound them; and who knows but they may become—"

"Jewels in my crown of glory!" interrupted the minister with enthusiasm; for in spite of his vanity and self-confidence, he was of a benevolent and generous disposition. "Let us, then, gain their good will

in the first place, by treating them with respect and kindness, and then, when we have convinced them that we have nothing but their good at heart, they will the more readily listen to the truth, when it is laid open to them."

"Ah! Satan will take care of his own," said Mrs. Dtwiller, prophetically, "and keep them fast bound to their superstitious, idolatrous, and blasphemous religion."

"Have more faith in our own good cause, and in the talents and learning of your son, my dear," remonstrated the master of the family; "and do not think so hardly of your fellow-creatures, as to suppose they will persevere in choosing to be blind when the means of seeing are given to them."

The good lady shook her head, but made no reply, and for the time the subject was dropped.

## CHAPTER II.

MR. ORMOND had been for many years a successful and highly-respected merchant of New Orleans, and had amassed a considerable fortune, while he was yet in the full prime of life. But though he had been engaged in business, and indefatigable in his attention to it, he had been far from allowing his mind to be engrossed by that object alone. He was a merchant, but he was not a mere merchant. He had received a liberal education, and his powerful mind had been cultivated and refined by literature, and having had the good fortune to marry a woman whose habits and tastes were congenial with his own, his domestic hours formed a delightful recreation after the labor and turmoil of business were over. Nor were the duties of religion less carefully attended to.

Though a Catholic by descent, he was likewise a Catholic from conviction, and had not only studied the doctrines of his church himself, but made a point of his children being well instructed in the faith of their fathers. As his family, however, and especially his sons, advanced in age, he and his excellent wife both became anxious about the effect that a residence in that voluptuous city was calculated to produce on their habits and character, and they had begun seriously to contemplate his retiring from business, and withdrawing into the country, as the most likely means of preserving that purity of mind in the beings intrusted to their care, without which they esteemed all other possessions as nothing, when the death of his amiable and interesting wife cast a shade over all his future prospects, at the same time that it involved him in a twofold share of responsibility and anxiety.

As soon as the first agonies of bereavement were over, he again turned his mind

to the plan that she, whom he so deeply mourned, had in the first place suggested, and being seconded in it by the urgent wishes of his eldest daughter, who had, immediately on the death of her parent, assumed the maternal duties to the younger branches of the family, he soon drew his business to a close, and in seeking for a situation in which to fix his little settlement, he was drawn by a variety of circumstances to the place where Mr. Dtwiller had already established himself. After having purchased a very extensive tract of land, for the most part uncleared, he was anxious to have a more cultivated portion, on which to build, and consequently purchased a considerable tract of Mr. Dtwiller's, which lay contiguous to his own. On this he erected a large and commodious mansion, according to a plan given him by his daughter, who had now become his friend and adviser on all occasions ; and this being now nearly finished, *she hastened with such of her brothers as*

were not already with their father, and the three little girls, the youngest of the family, to take possession of their new home.

Mr. Dtwiller and his two elder sons had already paid their new neighbor frequent visits, kindly offering their services in any way in which they would be most acceptable, all of which were received with politeness and gratitude, and it was agreed that as soon as the rest of the family arrived, Mrs. Dtwiller should go and make a similar proffer of assistance, without regard to either sect or party. It was a severe effort with the good lady, to make up her mind, thus to expose herself to the danger of coming in contact with all the popish abominations of which she had so often heard with horror, and from which she had ever most earnestly prayed to be protected ; but being naturally kind-hearted and hospitable, she determined to struggle against the repugnance which she naturally felt at the idea of associating with image-worshippers and

blasphemers ; and more especially so, when she heard of the youth and inexperience of her who had the charge of so large a family of young children. " Poor thing !" she would say, " it is a heavy load to be upon such young shoulders ; and no doubt it weighs them heavily down ; and as to her religion, it would be wrong to set it up against her. She must have too much to do to be able to think about it herself, and no doubt follows as she is led just because her father shows her the way, without having time to consider whether it is right or wrong. But when she hears Abel explain the gospel truths, it will open out a new world to her, for I don't suppose she ever enjoyed the benefit of hearing them clearly explained. We must be merciful to her, on the score of her youth and ignorance !"

In the course of a few days, Nathan, the fourth and last sprout from the parent stock of the Dtwillers, came home and announced *that he had just witnessed the arrival of Mr.*

Ormond's children, and expatiated largely upon the delight that was testified by the whole family at their reunion. "He had stood," he said, "at a distance to watch them, for it was pleasant to see so much happiness. The eldest daughter, though he had not been able to get a sight of her face, appeared more delighted than anybody he had ever seen in his life before, and had first clasped her arms round the neck of her father, and then round those of her brothers; while they, in their turn, after having embraced her, took up first one little girl and then another, and kissed it as if they would never tire of doing so. Then they shook hands with the boys, and laughed and talked to them, and pointed round as if they were telling all about the place, till, at last, they all went into the house, and he saw no more of them, but came straight home to tell the news."

"Poor things!" said Mrs. Dtwiller, in a sympathizing tone; "they have at least *something* good about them, when they have

family love. Satan has not taken them entirely to himself yet, it seems ; and I hope he may yet be disappointed of his prey. They are come to a place where he has had little chance, so far, of putting his cloven foot, and I trust they may still be rescued from his fangs by regeneration and saving grace."

"Never fear, mother !" said Abel, who sat in his little study adjoining the common sitting-room, and the door between them being open, he had heard all that had been said ; "we will bring them all to the true fold in time, but we must go cautiously to work. You know the apostle tells us to be 'cunning as serpents, but harmless as doves.' We must first gain their good will, and then they will be more disposed to receive the truth when we begin to unfold it to them."

"You are quite right, Abel ! I know," said the admiring mother, "in what you advise, and I only wish I may keep a proper command over myself ; but my feelings are

so much affected when I see a set of young creatures rushing into the toils of Satan, out of pure ignorance, that it seems impossible for me not to try to save them."

"Well! only leave that to me," returned the young minister. "Do you try to conciliate the daughter, and convince her that we have nothing but friendly feelings towards them, and leave me to fight the good fight. I have studied for three years at one of the first colleges in the country to little purpose, if I am not able to contend with a young girl who has had a large family to work amongst all her life; or even with her father, though evidently a sensible man, for he must have had his hands too full of business all his life, to have had much time to study. He has not pored over the midnight lamp, year after year, as I have done! And I say, boys," he added, turning, as he spoke, to his brothers, all three of whom happened to be in the room at the time; "do not you ever broach the subject of religion to any of the brothers, for

though you are all better informed on the subject than most boys, you cannot be expected to handle it in a very masterly manner; so that you would only alarm their prejudices, (for Catholics, like all ignorant people, are very much bigoted in favor of their religion,) and make them afraid of us."

The brothers promised silence, though Zadoc had a sort of inward conviction that he should be able to wield an argument with as much dexterity as he could an axe, for he prided himself not a little on his biblical knowledge; but in deference to his elder brother's superior powers, he determined to leave the work to him entirely; while they all declared the young Ormonds were proper clever boys, and they were right glad they were come amongst them. This declaration gave fresh alarm to the anxious mother, and she again began to tremble at the idea of the monster of papacy having crept into their little community, as the serpent had done *into paradise*, but determined that she at

---

least would not be a second Eve, and be the means of disseminating its fatal poison; while the confidence which she felt in the powers and learning of her eldest hope, united to his repeated assurances that he felt himself strong in the faith, and only wished he had the pope himself to wrestle with, greatly allayed her fears, and composed her feelings.

## CHAPTER III.

AFTER having allowed Miss Ormond a few days in which to get herself and young family settled in their new habitation, it was determined, in council assembled, that Mrs. Dtwiller should go and call upon the young stranger. Accordingly, one fine afternoon, or rather evening, for the weather at the time was too warm to make walking pleasant, till the sun was pretty low, the matron set forth on her visit of charity, for such it might fairly be called, since nothing short of an earnest wish to benefit those whom she went to see could have induced her to enter the precincts rendered so dangerous by the residence of the arch-demon. On arriving at the house and knocking at the door, it was opened by one of the elder *brothers*, whom she already knew, and on

her asking for his sister, she was immediately shown into a room where a number of children were seated round a large table, eating their suppers, while the eldest sister presided at the meal. As she entered, the good lady, with truly pious caution, forbore casting her eyes on the walls, from the fear of seeing some graven image, or idolatrous picture, that might so unsettle her nerves as to render her incapable of acquitting herself afterwards in a becoming manner; but as the door of the room, in which the sister and her young tribe were seated, opened, she indeed started, but it was from the instinctive impulse of admiration, for never before had she beheld so lovely a sight. Seven beautiful children turned their bright, smiling faces towards her as she entered, and though the cheerful sound of voices which had met her ear before the door was opened had ceased at the appearance of the stranger, each one seemed to look a cordial welcome; while Miss Ormond rose

from her seat, and coming forward, received the visiter with all the ease and grace of the city, united to a simplicity that might have competed with Mrs. Dtwiller's own unassuming manners.

Julia Ormond, then in her twentieth year, was tall, but the beautiful proportions of her form, and the gracefulness which accompanied every movement of her body, took off every unpleasant impression which her stature might have conveyed, so that it was not, till called upon particularly to notice the circumstance, that any one found out that she was beyond the middle height. Her complexion was a clear brunette, her hair black, glossy, and luxuriant, and her still blacker and brighter eyes bespoke cheerfulness, good-nature, and energy of mind. The rest of her features were regular, and when her well-formed mouth opened, it disclosed a set of uniform and brilliantly white teeth. When all these advantages were united to a voice of peculiar sweetness, it will

not be wondered that her visiter, as she gazed, forgot for the moment that she was in the company of a papist and an idolater. This circumstance, however, was soon recalled to her recollection, by Julia begging to be excused for a moment, as she perceived that the children had finished eating, and resuming her place at the table, she stood there for an instant silent. The children seemed at once to know what was wanted, and each one put its little hands together without any further notice, while one of the twin boys, who was eldest of the seven, repeated a few words of thanksgiving, when they all made the sign of the cross, and rising from the table dispersed in perfect order. As Mrs. Dtwiller beheld this dread sign of papacy, she heaved a deep sigh, and looked around, as if almost afraid of seeing the enemy of mankind standing near, but at the same moment Julia resumed her seat by her side, and the sound of her *sweet voice* seemed to charm away every

unpleasant thought. All the children had by this time left the room, except the two youngest, but they placed themselves one at each side of their sister, and laying each a chubby arm across her lap, their little hands met and were clasped together. On the visiter remarking that the children appeared all to be very nearly of an age, Julia said—

“There are two pairs of twins amongst them. The two eldest boys who were at table are twins, and these, as you perceive, are the same ;” and as she spoke, she gazed on the lovely little creatures that stood by her side with a look that seemed to be full of even a mother’s love. “They so closely resemble Miss Bremer’s imaginary Mina and Nina,” she continued, “that we gave them the same names ; I only hope that their fates may be happier.”

But Mrs. Dtwiller could make no reply, *for the sweet name of Frederica Bremer had never before reached her ears.* Julia,

however, perceived her embarrassment, and with the delicacy that always appertains to good breeding, she relieved her by saying, "Do you not think they are curiously alike?"

"I cannot imagine how you ever know them apart," returned the visiter. "And have you had the raising of these little things since they were so very young?" she asked with surprise.

"They are dear in every sense of the word," said Julia, while her bright eyes, which filled as she spoke with tears, shone like diamonds glittering through a pellucid stream, "for they cost my mother her life. She could not be prevailed upon to take a partner in the office of nursing them; and to do it all herself was too much for her strength. Unfortunately, the danger was not apprehended till it was too late, and she had to leave them to my charge when they were little more than a year old."

"Dear heart! what a charge for a young

thing like you," said the good lady, with heartfelt sympathy, and forgetting, in the fulness of her feelings, all the fears with which she had been fraught when she entered the house. "How had you courage to undertake such a fearful task?" she asked, in a tone of wonder.

"We must not shrink from the work that is given us to do, you know," replied Julia, with a mournful smile. "I had, however, an able assistant, in a girl who had lived with us several years, and was much attached to the whole family; and we were mercifully assisted by our dear little babes continuing in good health. They scarcely know what sickness is, and give less trouble than you could imagine it possible for two such young children to give."

"And have you come to a strange place, with so large a family of children, without bringing any help with you?" asked the matron.

"You know my father had already ser-

vants with him, and they are all good and tried ones. Besides, it will only be for a short time that I shall be situated as I am at present; for the same kind assistant who helped me to nurse Mina and Nina will soon be here. She only stayed behind to pay a visit to her relatives, and will then hasten after us."

"Were you not afraid of coming to shut yourself up in the country with such a family?" asked the matron, who had begun to feel herself unaccountably interested in her new acquaintance. "Dear heart! did it not frighten you almost to death, when your father talked of bringing you with so many children into this far, far wild country?"

"On the contrary," replied Julia, smiling, "I believe it may rather be said that I brought him here; for the nursing of these little girls was a much less arduous task than taking care of a number of boys amidst the allurements of a large town. They are all well-disposed, and now that we have

them in the country, far from the contaminations of the city, I hope they will become good and useful members of society. I rejoice, too, that while removed from the busy crowd, they will not be without pleasant companions. We are much pleased with your sons, and as they are all so nearly of an age, I trust they will be a mutual assistance to each other in all good works and ways."

Mrs. Dtwiller joined in this wish with great cordiality, and then rose to take her leave. So much interested was she in the appearance and manners of the young stranger, that had it not been for a small crucifix which one of the children happened to draw from her sister's bosom, while fondling about her, it is believed that she would have left the house without recollecting that the enemy only became more dangerous on account of the fascinating appearances which he was in the habit of assuming.

*Of course great curiosity was expressed*

and many inquiries were made on her return home as to what she had seen and heard, and the account of her visit was eagerly listened to by both father and sons. After all, however, had been discussed, it was universally agreed that it could only be in consequence of some unfortunate circumstances, that people apparently so well disposed could ever have been led astray; and that when they had heard the gospel truths clearly expounded, there was very little doubt that they would be eager to embrace the truth, and root out popery and all its dangerous abominations from their hearts. But again Abel put in his urgent protestations against precipitancy, and every species of unkindness, while he anticipated, with proud exultation, the glory with which he would be crowned when he succeeded in bringing all this large family to the true knowledge of God, and of his holy Church.

## CHAPTER IV.

THE strong prepossession which Mrs. Dtwiller felt in favor of her new acquaintance was not less warmly reciprocated by that young lady herself. Julia had all her life been accustomed to intelligent and polished society, and had herself received not only an accomplished, but what might even be called a learned education; but still the love of nature,—of pure unsophisticated nature,—was the paramount feeling of her heart. She often said she could overlook ignorance, and respect and love the simple and affectionate heart in however plain a garb it might appear, provided only it were undeformed by coarseness or indecency; but vulgar pride or affectation, which distorted the mind that gave way to it, always repulsed *her warm affections*. But in Mrs. Dtwiller

she saw a pure child of nature, gentle and unassuming, and was delighted with the simplicity of her language, and the innocence and artlessness of her manners. Though now raised to a station far beyond what she had ever had a right to expect, the amiable matron had retained all her original gentleness and modesty; and though on the subject of religion she sometimes made use of words that might appear to bear a different character, they were words only,—words learned from those whom she respectfully yielded to as her superiors, but were unaccompanied in her breast with one illiberal or ungenerous feeling. All this Julia's discrimination easily discovered to her, and she did homage to the simplicity and kind-heartedness which shone conspicuously through every other feeling, and like bright flowers shining forth in the midst of an uncultivated wilderness, gave interest and beauty to the barren waste.

*Mrs. Dtwiller's visit had been very soon*

returned, and another and another exchanged between them, and as Julia carefully avoided obtruding her religious opinions upon one whom she knew to be so strongly prejudiced against them, their acquaintance, as might be expected, soon ripened into intimacy ; and though Julia excused herself, on the plea of her many duties at home, from being frequently the visiter, she had not much difficulty in prevailing upon her friend, whose family was now too far advanced to require her immediate superintendence, to take that character almost entirely upon herself. The arrival of Susan, the young woman of whom Julia had spoken on Mrs. Dtwiller's first visit, and who acted as a sort of upper servant, or humble friend in the family, leaving Julia's time more at her own disposal, she resumed the duties which their removal had for some time suspended, of teacher to the younger branches of the family ; and being much struck with the natural shrewdness *and intelligence* of the youngest two Dtwil-

lers, and conscious of the advantage to the young of companionship in their studies, she proposed that they should come and take lessons with the eldest of her brothers, who were her pupils ; for though Frank and Ferdinand Ormond, who were twins, were nearly four years younger than the youngest of the Dtwillers, the superior advantages which they had enjoyed, more than compensated for the difference of their age. This proposal was a subject of serious discussion with the worthy family that it was intended to oblige ; and even the mother, with all her anxiety to give her children every advantage in her power, and all her admiration for her young and interesting neighbor, trembled at the idea of exposing the boys to the danger of having popish principles inculcated on their young minds. "What would we think of ourselves," she urged in a tone of pathetic remonstrance, "if we saw our poor dear boys, that are now so sincere, and so well *learned* in our true religion, kneeling down

to idols and worshipping false gods ! And though I never said any thing of it before, for I like Julia so well that I could not bear to say any thing against her, I will tell you now what I saw the other day, that made my hair stand on end. Finding the front door open, I went in, as I generally do, without knocking, but not finding either Julia or Susan in the sitting-room, I went to the school-room, though I knew it wasn't the time that she commonly kept school, but found that it was empty too ; and I was just turning to go into the kitchen to ask for them, when I heard Julia's voice in a room at the end of the little back entry, and as the door I saw was ajar, I thought I would just go in, for Julia always tells me to use no ceremony ; so I pushed the door a little open that I might see who was with her, thinking if any of their grand acquaintances were with her, I would go away again without saying any *thing*. But oh ! what a sight struck me ! I *found the room*, that I had always before

fancied was only a store-room or something of that kind, as Julia, when she showed me the house, did not take me into it, was fitted up like a little church, and there was Julia kneeling before a beautiful white marble image, and praying to it just as we would to our Maker. But what shocked me still more was, that those dear little angels, Mina and Nina, were kneeling one at each side of her, and holding up their dear little hands like two beautiful little angels ; for they did not seem as if they wanted any thing but the wings to make angels of them. Dear heart ! it made me so sick to see those innocent cherubs trained up in this manner to be idolaters, that I could scarcely totter into the piazza, where I sat down to compose myself, intending to come straight home without speaking to anybody, for I did not feel as if I could possibly keep from telling Julia what I had seen, and how much I was distressed at the sight. Before I had got sufficiently composed, however, Julia came out

holding one of the dear little creatures in each hand, and on seeing me, she cried out directly that I was sick, and began to do every thing for me that she could think of. It was as much as I could do to keep my tongue within my teeth ; for I felt that if I was at liberty to speak, I could convince her at once of the wicked ways she was pursuing, and how shocking it was, though she had fallen into the snares of Satan herself, for her to draw those sweet little creatures, that were certainly designed for angels in heaven, after her. But I recollected the promise I had given to leave the work to you, Abel, and how much better, with your learning, you could do it than I could ; and so I said nothing, but just let her think it was a sudden fit of sickness ; and indeed she was so kind, and looked all the time so innocent and happy, that I could not find in my heart, after I came home, to speak a word against her. Nor would any thing *have induced me to do it now, but the fear*

of those poor boys being in danger of falling into the snare, that I am afraid the arch-demon is laying for them ;” and as the affectionate mother spoke, her eyes filled with tears.

“ As Miss Ormond has never shown any anxiety to force her religious opinions upon any of us,” said Abel, “ I do not see that you need have any uneasiness on that head ; and it would, certainly, be a great advantage to the boys to be allowed to accept her offer ; for though I am always willing to teach them, they take liberties with a brother that they would not take with a stranger ; and, besides, they would have a strong incentive to application, in seeing boys younger than themselves so much farther advanced in their education than they are.”

“ That is very true, Abel,” said the father ; “ and indeed the whole family are so well behaved, and show so much modesty about their particular ways of thinking, that I cannot help suspecting that they are not quite so

sure of being in the right as papists generally are, so that I am clearly for letting the boys go. It would be a thousand pities to deprive them of an advantage that they are not likely ever to meet with again as long as they live."

"As to their having any doubts about their being in the right," returned Abel, "I have no idea whatever of that being the case. I never knew or heard of a Catholic that had ; but they are sensible, polite people, and know that it is not the best way of convincing to insist upon cramming things down people's throats, whether they like it or not. That is the plan I have been all along urging, as the best for us to go upon ourselves, and the most likely means of bringing them to a knowledge of the truth. Let us wait till circumstances call upon us to speak, and then we will open out upon them with all plainness, but at the same time with all gentleness."

*"And may it please the Lord to prosper*

your efforts!" said his mother, in pious ejaculation; "for they are a lovely family, and are all, from the oldest to the youngest, so well behaved, so loving to one another, and so kind to everybody about them, that nothing would make me happier than to see them all gathered into the right fold, and acknowledging Abel as the shepherd that had brought back their wandering feet."

"Well, have patience, mother! have patience!" said the eldest hope, while his countenance lighted up with benevolent pleasure at the delightful anticipation. "I have a sort of inward conviction, that they were not sent here for nothing, but that good will come out of it in the end. Only let us not be in too great a hurry. Besides, the time is not lost while we are waiting, for I am making use of it to strengthen my forces, and have been studying all the writers that have been thought to defend our cause the most ably, and have them already so at my tongue's end, that I believe neither father nor daugh-

ter could state an argument that I should not have an answer ready for !”

“ May it please the Lord to give strength to your words, and strike conviction into their hearts !” again prayed the pious and kind-hearted matron.

The matter was now agreed upon. Mr. Dtwiller went instructed to make proper acknowledgments to Julia for the kind offer, and assure her that they were happy to think of their boys having the advantage of so able an instructor ; to which he added, in the simplicity of his heart, that he would be glad to make any consideration that she might think proper, for her trouble. Had this last point happened to be discussed before he left home, Abel, who had more knowledge of the world, as well as (in consequence of having had a more liberal education) a more refined turn of feeling, would have prevented such a mistake being made ; but Julia respected the amiable simplicity of her neighbor's character too much to permit him even

to see the smile which struggled hard to play around her beautiful mouth, at the idea of her expecting remuneration for so gratuitous an offer, and simply said she should look to his sons alone for her reward, as it was they only who could give it; and the worthy father returned home more delighted than ever with their elegant and courteous neighbor.

## CHAPTER V.

THE boys went to school, and came home every day more and more delighted with their new teacher. Zadoc declared that he believed she was one of the wisest women that ever lived, and Nathan made his poor mother tremble by saying, that if all Catholics were like the Ormonds, he did not care how many came into the neighborhood of Abeltown. The eldest son also, who, not from any mistrust of the young school-mistress, but rather from a wish to witness her skill, was in the frequent habit of examining his brothers with regard to their studies, unhesitatingly asserted that she was one of the most talented females he had ever seen; which assertion *was* invariably followed by a pious prayer *that he might be able to rescue her from*

the abominations of popery; to which his mother never failed to respond a devout "Amen!"

In this manner things had gone on quietly and peaceably at Abeltown for several months. The spring, which had been nearly matured before the arrival of the female part of the Ormond family, had given way before the blaze of summer, which had, in its turn, been succeeded by the temperate skies and invigorating breezes of autumn, and Abel was beginning to consider in what way he could with the best effect contrive to draw Mr. Ormond into the lists of controversy, from which that gentleman had always shrunk as if afraid of his ground, but from which the young minister fondly hoped to reap never-fading laurels, when a circumstance occurred that assisted his wishes in an unhoped-for manner. This was the arrival of an itinerant Methodist preacher, who had long been in the habit of paying a yearly visit to Mr. Dtwiller, and edifying his

little community with one of his charitable discourses.

Mr. Gearhart, this travelling compendium of all gospel wisdom, was a tall bony man of no very prepossessing physiognomy, with a loud and coarse voice, and dictatorial and overbearing manner of speaking. As the Dtwillers and he were far from agreeing on all doctrinal points, they each took credit to themselves for liberality in being able to join together in worship; and the father of the settlement, on each visit of the preacher, had always gone round, with an air of great self-complacency, among his tenants, work-people, and neighbors, to give them notice that Mr. Gearhart would preach at a certain time; adding, that though he was not altogether guided by the true light, there was so much fervor and piety in his discourses that they could not fail to be highly gratifying, and he hoped his brethren would not allow themselves to be so bigoted to their *own particular* preacher, son though he was

of his own, that they could not receive pleasure from another though a less enlightened minister. This duty on the present occasion was performed as it had heretofore been, and anxious to avoid any appearance of disrespect to the Ormonds, he proceeded to their dwelling, and meeting Mr. Ormond at the door, he announced to him the fact, that the renowned Mr. Gearhart would deliver a discourse that evening at the meeting-house, where they would be happy to see him and his family. Mr. Ormond thanked him for the information, with his usual courtesy, but without saying that they either would or would not attend, and began immediately to speak to him on the subject of his farm, and after a little friendly chat, they parted on their usual terms of cordiality.

It was presumed by the whole family of Dtwillers, that this great apostle would be unusually great on that occasion, as he had given a more than common portion of the day to meditation ; for having begged the use

of Abel's study, he had shut himself up, and had scarcely been seen the whole day. The family anticipated with great pleasure the enjoyment that was in store for them, in listening to the edifying flood of piety and saving grace which would be sure to fall from his tongue, and looked forward to the evening with impatience.

When the time came, the great man issued from his place of retreat, with his mouth pursed up, and conveying that peculiar expression which betokened that his mind was full, and that he did not wish to have his thoughts dissipated by any light or irrelevant discourse. They therefore walked in solemn state to the place of meeting, the preacher merely giving a slight nod of recognition to any one whom he chanced to meet, and on arriving there, he immediately took his place at the desk, and covering his face with his hand, while his elbow rested on the arm of *the seat*, he remained evidently in profound *meditation*, even after Mr. Dtwiller, who as

usual acted as precentor, had given out the psalm, and he and his assistants had sung to the end of its not very limited number of verses. He then rose to pray, and after having poured forth a variety of supplications suitable to the various wants and necessities of those around him, he began to pray for himself, and asked to be filled with such wisdom as would enable him to throw the thunderbolt of conviction against his weakly credulous brethren, who had permitted the wily serpent to coil itself round their hearts, only waiting a fitting moment to work their eternal destruction.

At these words, Mr. Dtwiller might have been seen to exhibit great symptoms of uneasiness, his wife to clasp her hands and rock herself backward and forward, Abel to cover his face with his hand, as if ashamed to look up, whilst Zadoc and Nathan raised their heads and looked the speaker boldly in the face, as if ready to bid a bold defiance to *his* assertion. The prayer ended, the rever-

end gentleman read with great force and energy the thirty-second chapter of Exodus ; then saying that he had selected the following words from the ninth, a part of the tenth, and a portion of the twenty-seventh verses as his text, he read them over again, for the further enlightenment of his hearers :

“ And the Lord said unto Moses, I have seen this people, and behold it is a stiff-necked people.

“ Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them :

“ Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.”

After reading these words, emphasizing every deadly menace with peculiar energy, *he closed his book and commenced his discourse. He began by a short summary of*

the ingratitude and rebelliousness of the Israelites, after the many and marvellous tokens of favor which they had received at the hands of the Almighty, and then dwelt with great force and energy on the weakness and supineness of Aaron, in yielding to the solicitations of this wicked and rebellious people, in countenancing their idolatrous worship, or rather assisting in it by making them their golden calf; and then, sliding with great dexterity from the people of old to the circumstances of his present hearers, he described with great eloquence the happy state in which he had seen them the previous year, when they had appeared to him like a chosen people of God, brought from a land of bondage to one flowing with milk and honey, and dwelt with great force on the horror which he had experienced on his arrival this time, to find that their Aaron, their leader, had yielded to the temptations of Satan and admitted the golden calf among them.

“Yes, my brethren,” he exclaimed, with

great feeling, the depth of which, the noise he made by beating the desk as he spoke plainly evinced, "the impious, perfidious, and superstitious workers of idolatry are come among you, to transform your now pleasant garden into a spot fit only for the medium of hell! Be not deceived by the false and flattering appearances that may be presented to you, for you know the arch demon is capable of assuming any shape that may best suit him; but wherever you see one of his agents, gird on the sword of faith, and fight, brother against brother, companion against companion, neighbor against neighbor, rather than let the idolatry of popery creep in among you. Oh, my brethren! be not backward in opposing the vile impostor in his garb of false religion, as he comes fawning, and courting, and offering bribes! What did Jesus say, when he offered him all the kingdoms of the earth if he would kneel down and worship him? *'Get thee behind me, Satan.'* And what

were the instructions that the Lord gave to the children of Israel? That they should 'every man put his sword by his side, and go in and out from gate to gate, and slay every man his brother:' mark, my brethren, 'every man his brother,' even the child of the same mother, that gave himself life, rather than let the demon of idolatry remain among them. And what is popery but the demon of idolatry, however plausible may be its outward appearance? Remember, the Lord did not say, 'Spare that man because his speech is smooth,' or 'that one, because he will make thy lands more valuable,' or 'the other, because he will educate thy children.' No, my beloved brethren, rather let your children remain in ignorance, except so far as they may learn by hearing the gospel preached to them; but hold no fellowship with the worshipper of idols. Whether those idols be of gold, or marble, or brass, drive them all far from you, if you would retain the land of honey that the Lord

has given unto you ; for, what saith the Lord of those that worshipped the golden calf? Have we not heard, my brethren, that these were his words?—‘ Let me alone, that my wrath may wax hot against them, and that I may consume them.’ Oh, then, beloved brethren, be wise in time ! Drive away the idolatrous fiend, gently if you can—for far be it from me to advocate persecution and the sword, if milder means will do—but I say, drive the demon away ! Let him not have footing among ye !”

We have refrained from interrupting this eloquent harangue, by taking any note of the groans and “ Amens” that burst from the hearers at various intervals ; or yet of Zadoc and Nathan, who, after having exchanged various signs of impatience and disgust with each other, agreed to rise, and walk very deliberately out of the room, a circumstance which did not pass unimproved by the speaker, *as furnishing him with visible and unequivocal proofs of the effects of their dan-*

gerous associates, and of the rapidity with which they were drawing their unfortunate victims headlong into the deep and fathomless pit of perdition. It cannot but be acknowledged that the Rev. Mr. Gearhart rather lost than gained influence with the majority of his hearers from this mighty discourse, especially with the family of Dtwillers, and a few of the most moderate and kindly disposed; but as in all societies, where various dispositions are to be found, the demons of envy, malice, and all uncharitableness, are but too sure to creep in, so had they occasionally shown their cloven feet even in the little community of Abeltown.

Among those who were the most apt to give these evil spirits a welcome was Mrs. Josiah Litherbarrow. This good lady, a coarse, hard-featured, red-faced woman, with a large form, and strong masculine voice, had ever evinced decided hostility towards the Ormonds, and to Julia in particular. She had three daughters, all of a mar-

riageable age, and though even her partiality could not persuade her into the belief that they had any thing very prepossessing about them, being all strikingly like their mother, yet as they were the only young women in the place that made any pretensions to gentility, she had persuaded herself that the young minister would from actual necessity be obliged to select one of them for a help-mate ; and after he had set the example, the probability was that it would be followed by Abner ; and she brought herself to so firm a belief that this would be the case, that when Julia Ormond appeared she seemed to regard her as one come to deprive her children of their legitimate right. She had conscientiously, as she said, abstained from visiting the strangers, and had also used her utmost endeavors to prevent Mrs. Dtwiller from being more hospitable ; and when that proved ineffectual, she left no opportunity unimproved of throwing out every species of *invective* against her popish neighbors,

and of casting suspicions on Julia as an artful and wily instrument in the hands of Satan to lure and entrap the inexperienced and unsuspecting. With a mind so disposed it cannot but be believed that the oration she had just listened to was highly acceptable ; and that when the minister came down from the desk, she was one of the first to advance and thank him for his edifying and soul-stirring discourse.

“I am thankful,” said the man of God, with an air of pompous and offended dignity, “that there are still some among you that are willing to hear the truth, for I almost expected at one time, that before I had finished what I felt, the Lord had called upon me to say, that I should be left to speak it to the bare walls.”

“That could never be as long as *me* and mine had the power of listening,” returned the lady ; “and indeed if what you had said had even been less acceptable than it was, I hope a child of mine would always have

known better than to treat a minister of the gospel with such disrespect."

"My boys did not behave properly," said Mr. Dtwiller, who, till he had heard the allusion made to his sons, had remained in his place, instead of going forward, as was his custom, to meet and thank the minister on his descent from the desk; "but considering the obligations they are under to our new neighbors, I should almost have been sorry if they could have stayed to listen to any more."

"Then, I suppose, brother Dtwiller, you have no intention of crushing the serpent in its birth, and punishing these shameless boys of yours for their shocking conduct."

"I could not find it in my heart to punish them for being grateful to those who have been kind to them," returned the father of the rebellious youths, very quietly

"Ah! there it is!" exclaimed Mrs. Littlebarrow; "you know," she continued *turning to her husband to attest the truth*

what she asserted, and for reasons which we will not stop to investigate, she never made such an appeal in vain, "you know I always foretold how it would be. These cunning papists, with all the arts to which they have been so well trained, would soon draw the young and believing into their snares, and these, in their turn, would act like decoy ducks, in drawing in the older and more experienced. I have said it all along, and it is coming true, even sooner than I expected."

"Well! come, brother Gearhart," said Mr. Dtwiller, who did not feel much disposed to enter into a contest with one so long-sighted; "I believe we may as well be walking home. I see my wife is waiting for us."

"And your son, too, I see," returned the greatly-offended preacher, casting a look of no very friendly import on his brother minister; "but, I think, if my friends here can accommodate me, I will take a bed with

them to-night," and as he spoke he turned an inquiring look upon Mrs. Litherbarrow.

"Accommodate you! yes, indeed, and will be proud to do so," returned the lady; "and if it was even less convenient than it is, I would willingly lie on the floor all night to accommodate one that has taken so much pains to save the souls of me and mine."

Mr. Dtwiller felt but little disposed to remonstrate against this arrangement, and wishing the minister and his grateful hostess "a good night," he joined his wife and son, and they returned home in silent thoughtfulness, for each one was too much occupied with the events of the evening to be disposed for conversation.

## CHAPTER VI.

"IF I had not invited them to come and hear him," said Mr. Dtwiller, as he sat the next morning at breakfast, surrounded by his family, and speaking in a tone of deep mortification; "but I am afraid they may think I wanted to insult them."

"They will not think any such thing, father," said Nathan, his eyes kindling with generous warmth as he spoke. "It was only the other day that Miss Julia spoke pretty sharply to Ferdinand for saying that whenever he saw Mrs. Litherbarrow, she looked at him as if she wished both he and all that belonged to him were hanged. She said it was considered a great sin in their religion to form severe judgments, and that he must remember that the blessed Saviour had said, 'Judge not, that ye be not judged.'"

"What! do they quote scripture?" asked Abner, with great simplicity.

"There is no sect, my son," returned the father, "that does not bring forward the scriptures in support of all that they profess. Even the Millerites quote scripture in support of their extraordinary faith."

As the father said this, Zadoc dropped his knife and fork, and sat some time as if in deep thought.

"What is the matter with you, Zade?" asked his mother. "Have you swallowed something that hurts you?"

"No!" replied the boy; "but I am wondering if everybody thinks they have scripture authority for what they believe, who is to determine which is right?"

"Why, them that are enlightened in the true faith, to be sure," answered his mother, unhesitatingly.

"Yes, but I want to know who is to determine which is the true faith," returned the young inquirer. "If they all prove

they take their faith from scripture, and yet all differ, and some of them so very much, as to be thought idolaters and blasphemers, as the papists are, or all a set of madmen, as the Millerites are, who is to determine which is in the right? That is what I want to know," continued the boy, with a perplexed expression of countenance.

"You must pay respect to your father's judgment, Zade," said Mrs. Dtwiller, "and give him credit for knowing what is right."

"But I have heard father, many a time, say, that both Mr. Ormond and Miss Julia are very learned, and know a hundred times more than he does, on every subject that they ever talk upon, and how am I to know that they do not understand better about religion too?"

"Save us!" exclaimed the mother, raising her eyes in pious horror. "What will become of the boy, if he begins to talk this way!"

"It is not that I do not believe father is

right, and the Ormonds wrong," said the warm-hearted boy, who could not bear the idea of making his mother uneasy; "I only want to know how father found out that he was right. He must have had some rule to go by, for I have often heard him say, that grandfather was not of the way of thinking that he is."

"I read and thought a great deal, Zade," rejoined the father, "and did not consider it enough that my father said a thing, when it was upon the important subject of eternal salvation; but was determined to read and judge for myself, and came at last, with the Lord's assistance, to a knowledge of the truth."

"That's the very thing that I want to hear, how you knew that you had come to the truth. There must have been some sign for you to know it by."

"I had nothing but the conviction that I felt within, that I was right," replied the *father*.

"But, no doubt, Mr. Gearhart has the same conviction that he is right, and yet you don't both think alike. Now what I want to know is, whether religion has really been left without any more certain rule, than just for every man to determine for himself whether he was right or not?"

"Abel! why don't you speak?" asked the mother, in rather an impatient tone. "You are a regularly-taught minister of the gospel, and can surely answer a boy of fifteen!"

"Indeed, mother, the question is a more difficult one than you imagine, and involves one of the most important articles of faith in the Catholic church."

"Has Miss Julia been giving you any lessons on the subject?" inquired the father, with an expression of no small alarm on his countenance.

"No, never!" replied the boy, with a look that struck conviction of his truth into the minds of all who heard him.

"She has sometimes," said Nathan, "when we have happened to ask her a question, said, 'That is a subject on which your father and I think differently; I would, therefore, rather talk to him about it than you.'"

"Nothing could be more proper than that," said the matron, greatly appeased. "It is just as I always thought of her; and as long as she only talks to your father and Abel, I have no fear of her doing any harm."

"Miss Ormond do any harm!" exclaimed both the young pupils together, whose admiration of their teacher amounted to little short of reverence. "If everybody were as good as she is, this would be a fine world to live in."

"Stop till you see how you are received in school to-day," said Mr. Dtwiller. "After the manner that they were insulted last night, and especially after my having invited them to come and hear the discourse, I would not be surprised if you were turned right away."

"*I am not afraid,*" said the brothers wit!

one voice, and rising from the breakfast-table as they spoke, they took their hats and books, and proceeded to school.

"That Zade is not a boy to take any thing for granted," said the father, half pleased and half angry at his son's persevering queries. "He must see the far end of every thing."

"He is right, if he only inquires with a proper spirit," said the young minister, "and not set down that Mr. Gearhart is wrong, merely because he tried to prove the Ormonds were so."

"You should not say that he tried to prove them wrong," said Abner; "for he only asserted they were, without producing one argument to prove it."

"What!" cried his mother in astonishment, "when he gave us scripture authority by reading to us the anger of the Lord against idolaters!"

"But it remains to be proved that they *are idolaters.*"

"Not convinced after what I saw myself!" cried his mother. "Did I not see her kneeling at an altar, before a crucifix, and an image of the Virgin Mary? What stronger proof would you need to convince you?"

"I cannot tell," replied the young man, whose peculiar characteristic was gentleness and forbearance; "but I shall need some stronger proof, before I can believe such a man as Mr. Ormond to be an idolater."

"It does indeed put one's faith to a severe test," said Abel; "and I must confess that brother Gearhart, by going so far, has had a very different effect upon my mind from what he intended."

"Save us!" cried the good lady. "I believe you are all falling into the hands of Satan together!"

"Would you be sorry, mother," asked the *young minister*, with a smile, "to think that *Julia Ormond* was not the blasphemous idol-

ater that she, with the rest of her family, was pronounced to be last night?"

"Sorry, Abel! How can you talk so? You know that I admire Julia Ormond more than I ever did any young woman in my life; and I might say that I love her almost as much as if she was my own daughter. But that is no reason why I would like to see you all turn idolaters."

"Neither is it any reason, mother, because we do not wish to hear the Ormonds so grossly abused, that we should all turn Catholics. For my part, I believe it is a thing absolutely impossible that I could ever turn Catholic, and I have no doubt it is equally so with the rest of the family."

"Well, if that is the case," returned the anxious parent, greatly comforted by her son's assertion, "I am very willing to own that I think Mr. Gearhart went a great deal too far."

"And I am not only willing but anxious to tell Mr. Ormond that I think so," said her

husband ; “and I mean to go over this evening, (it is no use to go sooner, for I know that he is from home to-day,) to tell him so ; and as I mean to try to draw him on to speaking on the subject of religion, I would like you to be with me, Abel.”

“ With all my heart,” returned the minister ; “ I should like nothing better than to have an opportunity of convincing him, as I hope I could do, that he is harboring false views on the subject of religion.” It was therefore agreed that the apostle of truth and his father should walk over immediately after supper to Mr. Ormond’s, to offer the requisite apology ; and by way of judging what their reception was likely to be, they looked anxiously for the return of the boys, to hear from them what had been said of the discourse, of the nature of which they doubted not there were many who would be eager to inform them. When the boys came home, however, they said the subject had never *been mentioned*, and to judge by the man-

ners of the whole family, they would say, that the Ormonds were all of them perfectly unconscious of having been held up, as they had been, in a light so frightful and dangerous.

## CHAPTER VII.

WHEN Mr. Dtwiller and his son Abel made their visit to the Ormonds, which they did at rather a late hour, for the purpose of allowing time for the younger children to be in bed, and the business of a large family so far dispatched as to secure a quiet uninterrupted conversation, they were shown into the room which answered the double purpose of library and school-room. It was fitted up with simplicity, but likewise with great taste. Large bookcases neatly made of walnut, lined the chief part of the walls, and were well filled with volumes all bound alike, in neat but unexpensive bindings ; and the tops, at regular intervals, were ornamented with small pedestals, on which were *placed busts of various distinguished men, chiefly those who had fallen martyrs to their*

religion, such as Sir Thomas More, Southwell, and others. The tables and chairs were likewise of walnut, and the floor was covered with a well-painted but simple-patterned oilcloth.

On entering, they found Mr. Ormond busy reading, and Julia and Susan sitting beside him, engaged with their needle, while the boys, who were their sister's pupils, were seated at a table in a corner of the room, studying their lessons, and the elder ones were variously employed, some reading, some writing; and two were deeply engaged making a new-fashioned fishing-line, with which their father said they meant to catch fish enough to manure the farm, to which Julia added, that it was a contrivance they had hit upon to drive her and Susan away, by making the odor of the place intolerable, so that they might once more have liberty-hall. With jokes like these, the first few minutes after the entrance of father and son were engaged, till at length Mr. Dtwiller,

who had all the time been preparing himself for commencing the grand object of his mission, bracing himself up and hemming two or three times, said : " I came here this evening, Mr. Ormond, expressly to make an apology to you, for having invited you and your family to attend our little meeting last night."

" I do not see that any apology is necessary for an act of politeness," returned the master of the house, in a courteous tone.

" Why, have you not heard of the kind of discourse that was delivered ?" asked the land proprietor in surprise.

" I heard a few of the striking passages, I believe," returned the other, smiling.

" Then I am sure your feelings must have been very much hurt, at the idea of my inviting you to come and hear such language."

" Oh, not at all !" replied Mr. Ormond, laughing good-temperedly. " In the first place, I had no suspicion of your anticipating *the kind of sermon* that would be delivered,

and in the next, it would not, I assure you, have had the effect you imagine, on the minds of any of us, if we had heard it."

"Oh! it could not but have been very painful to have heard yourselves spoken of as idolaters and blasphemers!"

"The truth is, we are so accustomed to such things, that we are become pretty callous to them."

"I can hardly imagine anybody to be callous to such awful charges," said Mr. Dtwiller, in a tone of extreme astonishment.

"Would you think it worth while to be angry with a man who said you were a bad farmer?" asked Mr. Ormond.

"No! certainly not, for I would be sure he either did not understand any thing about farming himself, or had never taken the trouble of making himself acquainted with the manner in which I manage my farm."

"Then apply this to the subject of religion, and you will understand pretty well what are our feelings with respect to

those who attack us on the subject of our faith."

"But, though you may be forbearing to those who treat the subject candidly, it can hardly be expected that you should be equally so, to those who use violent and inflammatory language," returned the good-natured disciple of Luther.

"Do you know," said Mr. Ormond, "that I consider such people among our best friends?"

"How can that be?" exclaimed the astonished Lutheran.

"The Scriptures say," replied the master of the house, "that 'those who are not with us are against us;' but I will venture to say, those who are against us are for us."

"That is a way of reasoning that I know nothing about," said Mr. Dtwiller, with great simplicity.

"Allow me to ask you, my good neighbor," said the other in a friendly tone, "to *reflect upon the subject a moment, and then*

tell me, whether either you or your family were any less kindly disposed towards us on account of what you heard last night?"

Mr. Dtwiller turned his eyes within, as if taking an internal review, and the next moment he said, "I cannot say that we were; and as for myself I must acknowledge, that I never came into your house with such kind feelings as I did to-night; for I was so sorry to think of your having been so much abused."

"And such will ever be the feelings of amiable and well-disposed people, when they hear violent invectives poured out, without arguments or proofs to support them."

"I don't approve of that; I am in favor of cool dispassionate argument, but yet many people are fond of that kind of violence, and take it as an excuse for following their own bad passions."

"That may be, and indeed is true, and sometimes the innocent suffer from it; but still I say, those people are for us. Where

there is one martyr, there are a hundred converts."

"The word 'convert' is hardly a proper one to use; they can hardly be called converts, who are only led by pity to look upon you with more charity."

"True! but if their pity, or their sense of justice, or whatever it may be, should lead them to inquire into our doctrines, and they become convinced that we have the best and highest authority for what we believe, you will then, I presume, admit that they are converts."

"Perhaps they might be considered so by some; but, Mr. Ormond, though I do not wish to say any thing that may appear uncivil, I do not like to hear the word 'convert' applied to one who had left the true for a false religion."

"But if the person in question happened to be a Methodist, or a Baptist, or a Quaker, or of any other denomination except that of *the Lutheran*, I suppose, Mr. Dtwiller, you

would be equally unwilling to acknowledge that he belonged to the true faith?"

"Oh, no!" cried the father of the settlement, "not equally unwilling; for though they are mistaken in their views, we all agree in—"

"In abusing the poor Catholics," interrupted Mr. Ormond, though in a perfectly good-tempered voice, "and in denying them the privilege of being heard in their own defence. A Methodist will discuss with a Lutheran points on which they disagree, or they will either of them enter into an amicable dispute with a Quaker; an Episcopalian, or a Unitarian, nay, even a Jew, or a Mahometan, I believe, might lay claim to their charity and forbearance. To the Catholic alone is that privilege forbidden."

"You must not, Mr. Ormond," said Abel, who had hitherto remained a silent but not careless listener, "ascribe such illiberality to my father, for I assure you it has long

been an earnest wish of his to converse with you upon the subject of your religious opinions, and the authority that you conceive yourselves to possess for them."

"Yes!" rejoined the father, "it was my determination to endeavor to draw you on to this subject, this evening, that made me request Abel to come with me; for as he has had nothing to do but to read and study the most of his life, it is natural that he should be readier at the business of controversy than I am."

"It is a subject on which we are always glad when we meet with any one that is willing to hear us," said Mr. Ormond, "for we conceive that when our rule of faith is once established, all serious objections to the Catholic faith are overcome."

"It will give me real pleasure to hear your arguments," returned Abel, in a tone of respectful sincerity.

"I believe," said Mr. Ormond, "I must *turn you over to Julia* for an explanation of

what we conceive to be our unerring rule of faith, which she can give you as clearly as I can ; for I have an engagement to which I must now attend, and therefore beg you to excuse me ;” and as he spoke, he rose from his seat, and was going to the door, when Mr. Dtwiller stopped him by saying with a smile,

“ And are you willing that we should dispute the point with the young lady ?”

“ Perfectly so,” replied the father ; “ I leave my daughter entirely to your mercy, but beg that you will dispute every inch of ground with her.”

“ But suppose we were to convert her !” continued the landholder of Abeltown.

“ I will forgive you,” returned the other. “ Nay more ; if you convert Julia, I promise that I and the rest of my children will follow her,” and so saying, he wished his visitors a good evening, and closed the door.

## CHAPTER VIII.

"THAT is always my father's way," said Julia, laughing, and turning to Susan as she spoke, "He is sure to make his escape when he finds that he is likely to be drawn into controversy."

"Perhaps," said Mr. Dtwiller, casting a sly look towards his son, "he does not like the idea of being worsted."

"I believe he has not much fear of that kind," replied his young hostess, "but he has a particular dislike to any thing that has the appearance of disputing."

"We have no right to complain, when he has left us so fair an antagonist," said Abel, in whose mind gallantry and pride were holding a pretty equal contest, for though struck *with the beauty, grace, and intelligence of the lovely creature who sat before him, his*

self-consequence was a good deal wounded at the idea of being expected to enter into a theological dispute with a young girl, and to throw away his academical knowledge on so mere a novice.

"Well done, Abel!" said Mr. Dtwiller, as soon as he saw through his son's pun; and fearful of Julia's not being equally ready at discovering it, and thus the wit of his first born be lost, he added, "but perhaps Miss Julia's modesty will not let her see the full meaning of that compliment."

"Do not imagine I am so indiscriminating," said the young lady, with a sweet but perfectly unembarrassed smile, and then as if anxious to turn the conversation from herself, she continued: "I suppose Zadoc has prevailed upon you to make some inquiries, into what we consider to be the right rule of faith, for he has been very anxious to converse with me on the subject, but I have always told him that I would rather talk to you than him."

"So I understand; and I was much obliged to you for your politeness, for he is a young, inexperienced boy, and might easily be misled in his judgment. It is very different with Abel here, who has had the best opportunities of learning, as well as having come to riper years, and, of course, being better able to decide on the merits of an argument."

"Zadoc told me," said Miss Ormond, "that he had tried very hard, this morning, to learn from you what was the guide by which people were to find out whether their interpretation of the scriptures was the right one, but that he had not been able to obtain a satisfactory answer."

"Why, yes, he did plague us a good deal at breakfast time about it, and I was sorry to find him so self-willed upon the subject; for though I told him that reading the sacred writings, and reflecting, coolly and dispassionately, on the subject, was the only way *to find out the truth, and the end for which*

the scriptures were given to us, he still did not seem satisfied ; and I cannot tell how it happened, for he has had a remarkable fondness for reading the Bible ever since he was able to read at all."

"If you allow every man to have a right to take his own judgment as a guide to the truth," said Julia, "I suppose, sir, you are willing to acknowledge the Quakers to be correct when they profess to be led by an inward light and motion of God's Spirit, communicated to each individual."

"Oh ! not at all," cried the other ; "we all know what absurdities their unerring spirit has led them into, and into how many sects they have become divided by following their holy spirit," and he gave a sort of derisive laugh as he spoke. "That is very different from reading the scriptures, and taking them as a guide and help to the reason that God has given to his creatures. Only let every man judge dispassionately, and not *from the dictates of his carnal nature, and*

he will, no doubt, find the truth which is in Jesus."

"But when you consider, my dear sir, the pains that have been taken, especially of late years, to distribute Bibles, by hundreds of thousands, how do you account for the increased number of strange sects and reforming Christians that have arisen?"

"Oh, that all arises from the pride and presumption of human nature, which leads men to be anxious to distinguish themselves, and to be at the head, which they find an excuse for, by wresting and distorting passages of scripture to their own particular purposes."

"But if the Scriptures were an unerring guide, would they be able to do this?" asked his young antagonist, gently.

"Why, yes! man's proud and carnal nature will show itself through every thing."

*"Then does not this prove that they require some more certain, some more uner-*

ring guide to direct them?" again asked the fair interrogator.

"What! a more certain and unerring guide than the word of God and the reason with which he has endowed man, and made him little less than angels?" asked her antagonist in return.

"If Jesus had intended that the New Testament should be our only guide, may we not believe that he would have written it himself, and in such a manner that it could not possibly be wrested or twisted so as to serve any one's bad passions: besides which, the learning to read would have been enjoined upon all as one of his most important precepts; but instead of that we know that HE never wrote any thing, nor are we ever told that HE commanded his apostles to write what HE taught, but only to preach it; in which business they spent their lives preaching the religion of Christ from Judea to Spain on one side, and to India on the other; establishing churches wherever they

went, and, as the scriptures tell us, commending their doctrine to faithful men, whom they empowered to teach others also."

"But still I do not see that this proves we are not to use our judgment in reading the word of God; if it did, I cannot understand why it was given to us at all."

"That we should read, and use our understanding in reading is one thing, but that we should believe that in doing so, we learn the entire, clear, and whole religion of Jesus Christ, is another," said Julia, whose fine countenance began to glow with animation, as her feelings became excited. "If our Saviour had left us nothing but his bare, written word, and that too only handed down to us in bits and scraps by others, would he not, instead of the consummate wisdom which he displays on all occasions, have shown himself much less cautious than any human legislator we have ever heard of? for *have they not all found it necessary to appoint tribunals to determine the meaning of the*

laws, as well as magistrates to execute them ? Can we, then, imagine that the great Law-giver of the universe would leave his people without some surer guide, 'to the one sheepfold of the one shepherd,' than man's erring judgment, which you yourself acknowledge is apt to be warped by his bad passions ?"

"Abel !" said the father, turning round rather sharply to his son, "you are letting Miss Julia have all the talk to herself. If you are doing this out of politeness, just because your opponent is a lady, you should remember that truth 'is no respecter of persons,' and that we must fight for it, even against the young and beautiful."

"Oh ! certainly," returned the young theologian ; "I want no concessions to be made to me on account of either my youth or my sex. Let what I say merely be taken for what it is worth, without considering from whom it came."

"Would you not," asked the young min-

ister, who showed himself far from anxious to enter the lists against his adversary, "by imposing any other guide than those derived from reason and the scriptures, destroy that right of free inquiry which is the undoubted privilege of all men?"

"If all are to be left to the free and uninfluenced exercise of their own judgments, you ought to avoid all articles of faith, all catechisms, sermons, and every other species of religious instruction; and the distribution of Bibles should be the only means used to spread the knowledge of religion in the world. But many Protestant divines have well exposed this absurdity. Bishop Marsh says: 'The poor (who constitute the bulk of mankind) cannot, without assistance, understand the scriptures;' but on this being afterwards remarked upon, he qualified it by saying, that he meant only as regards the establishment of religion; but surely, if *they* cannot understand the scriptures, it *will be of little service* to them to be in-

structed regarding the mere establishment of religion. This is still more strongly insisted upon by a Dr. Balguy, another English divine, whose writings I can at this moment refer to," said Julia, and she immediately took a book from a shelf, and read the following :

"The opinions of the people are and must be founded more on authority than reason. Their parents, their teachers, their governors, in a great measure, determine for them what they are to believe and what to practise. The same doctrines uniformly taught, the same rites constantly performed, make such an impression on their minds, that they hesitate as little in admitting the articles of their faith, as in receiving the most established maxims of common life."

"And afterwards," continued Julia, "in speaking of controverted points of scripture, he says, in reference to the people at large, 'Would you have them think for themselves? Would you have them hear and decide the

controversies of the learned? Would you have them enter into the depths of criticism, of logic, of scholastic divinity? You might as well expect them to compute an eclipse, or decide between the Cartesian or Newtonian philosophy. Nay, I will go further: for I take upon myself to say, there are more men capable, in some competent degree, of understanding Newton's philosophy, than of forming any judgment at all concerning the abstruser questions of metaphysics and theology.' If, then," said the young female theologian, "it is so impossible a thing for the vulgar and uneducated to decide on such questions, can we imagine either that He, without whose knowledge a sparrow falleth not to the ground, would leave by far the larger proportion of his creatures without any means of knowing the truths of salvation, or make them dependent on the erring judgment of their fellow-creatures, which we *know* has led so many into persecutions, *bloodshed, and every species of iniquity?*"

"But why," asked Abel, "may not the respective ministers of the different sects teach their congregations, as well as a Catholic clergyman can give instruction to those under his ministry?"

"Because the one derives his own instructions from man, the other from God!" replied Julia, with energy.

"I should be glad to hear your authority for that assertion," said Abel, smiling.

"You shall have it with pleasure," replied his fair opponent. But as she prepared to give it, Mr. Dtwiller happened to turn his head a little to one side, when to his surprise and no small mortification, he saw his son Zadoc almost close to his elbow, apparently drinking in every word that was uttered. An undefined feeling of he scarcely knew what, made the good man uneasy at finding his younger son had heard their unsuccessful attempts at baffling this young advocate for the faith of her fathers; for *though he could not say that she had con-*

vinced him they were wrong, she certainly had shown him that it would be very difficult to prove that she was so ; and he saw that this conviction was strongly impressed on the mind of the young boy, whose countenance was flushed, and the whole expression of whose face exhibited a high degree of excitement. "We must stop for this evening, Abel," said he to his eldest son, before Julia had time to proceed ; "it is getting late, and your mother, you know, complained of not feeling very well. We must take another time for hearing what Miss Julia has to say upon this subject."

"Whenever you please," said the young hostess, quietly but courteously.

"I shall be anxious to hear how you prove your last assertion," said Abel ; "for I must confess that, though not convinced, I have been pleased and interested, for you have placed the subject in a different point of view from what I have hitherto been accustomed to contemplate it."

"I know very well how it is," returned Julia, laughing. "You have been in the habit of reading all that could be said against the Catholics, but never gave them a chance of saying any thing for themselves."

"Ay! that's it!" said Zadoc, in a tone of exultation; "you have only listened to one side of the question, without remembering that 'one side is good till another's heard.'"

"We will trouble you again before long," said the young minister, as he rose from his seat.

"I shall be ready whenever you choose to call upon me, to give my reason for the faith that is in me," returned the young lady, smiling. And bowing, they took their leave.

## CHAPTER IX.

THE sermon of Mr. Gearhart, though highly exciting, and though it made a considerable impression at the time on the minds of the small community at Abeltown, would soon have been forgotten and its influence lost under that of Mr. Ormond's urbanity of manner, his daughter's unassuming loveliness, and the pleasing and cheerful countenances and obliging behavior of the other branches of the family, had not the officious Mrs. Litherbarrow used her utmost endeavors to keep up the remembrance of the powerful appeals and energetic remonstrances that they had heard from the apostle of God. Frequently had she promised the great man, before he left them, that she would not only *cherish in her own heart all the good advice he had given, and carefully shun all inter-*

course with the idolatrous family, but she would, by frequently reminding those around her of his godly discourse, endeavor to keep them on their guard against the dangerous wiles of these children of the arch-demon. For this purpose, as soon as the minister had taken his leave, she set out on her *sub-apostolic* mission, and went from house to house expatiating on the eloquence of the discourse they had heard, and the necessity there was of their arming themselves against the great enemy, lest he should come among them even in his own proper person, and perhaps blight their grain, destroy their cattle, or even carry away their children.' Almost all the inhabitants of Abeltown were either immediately from Germany, or of German extraction, and the minds of most were deeply imbued with the superstition common to their country; so that it was no difficult matter for this busy fermenter, by thus working upon their weakness, to convince them that it was their duty to be

on their guard, and, should any symptoms of the evils which she anticipated appear, to act according to the exhortations which they had received from the word of God itself, and "put every man his sword by his side, and go out companion against companion and neighbor against neighbor," and drive the idolaters from the land, if they would have it still to flow with milk and honey. Fortunately, however, Mrs. Litherbarrow's hearers, to the superstition of their country united its characteristic apathy, and though they nodded and assented, they were far from being so actively energetic as she desired to see them; and no sooner were they left to themselves, than the recollection of some kind action performed by Julia, or an instance of liberality on the part of her father, softened down their excited feelings, and erased all remembrance of swords, or those more familiar weapons, bowie-knives, *from their minds*. The ground, however, was *prepared, and the seed sown*, and though the

soil was not such as to produce a rapid germination, it was ready to spring when favoring breezes and softening dews should call them forth. The last visit that the active Mrs. Litherbarrow paid was to the gentle, kind-hearted Mrs. Dtwiller, with whom she said she was come to sit awhile, having heard (for what is it that transpires in a small village like that, which is not known to the whole community?) that so many of her family were gone to visit the Ormonds, she thought she would come and sit awhile with her, as she must feel very dull, being left to herself.

Commencing her attack with a little seasonable flattery, she said—"Judith Gysinger told me that you were gone too. But, says I, you don't need to tell me any such a tale. I know Mrs. Dtwiller to be a pious God-fearing woman, and one, too, that knows what is right and what is wrong too well to countenance any such persons, after the *soul-stirring* exhortation that she heard last

night. She is not one of those shilly-shally people that will be kind with any sort of person that comes to her with a fair face, and that too after having been told, in so affecting a manner, what sort of people they were. So, says I, don't let me hear any more about Mrs. Dtwiller visiting the Ormonds." The mistress of the house had sat very quietly, without making any attempt to interrupt her visitor; but when, from an actual want of breath, she paused, and evidently expected a reply, she said, "I had not much inclination to go out this evening, for I have been rather sick the whole day. I didn't sleep well last night, and that always makes me feel wretchedly the next day."

"Didn't sleep well? I don't wonder. Who could sleep well, after hearing what an awful situation we are in? I declare it makes my blood run cold when I think of it. I have said a hundred times to-day, to my Mary Amanda, 'Poor dear Mrs. Dtwiller! what she *must* suffer! To think she and her family

have been giving countenance to such dangerous people ;' for now we have the authority of Scripture to tell us what people they are, and how much the Lord hates idolaters."

Mrs. Dtwiller gave a sort of inward groan, but was silent, and her neighbor proceeded.

"Though I always had a suspicion what they were, Christian charity still made me willing to hope that they might not be quite so bad as report said, but Judith Gysinger told me, that one morning, when she had gone to get some baby clothes that Miss Ormond had told her she had for her, not finding anybody in the way to speak to, she peeped through the keyhole of a door, for she heard a man's voice in the room, and behold, she saw Mr. Ormond and all his whole family, children, and servants, and all, kneeling before a sort of table that was covered with elegant muslin, all flowered over, and flounced about just as if it was intended for a lady's ball-dress, and on this table there was an image of a woman, 'most as big as

one of the little twins, and it was standing so natural-like, holding in its arms a little baby that stretched out its hands, just making believe that it could hear them as they prayed to it ; and Mr. Ormond was reading out of a book, and every now and then they all made signs with their hands, and Miss Ormond watched the dear little infants to see that they did the same, and made the right signs. Oh ! isn't it awful to think of ? I could never have believed it if I hadn't been told ; but you may believe what I say, for Judith is a truthful woman."

Mrs. Dtwiller heaved a deep sigh, for she knew she had better evidence than even that of the truthful Judith for what she heard ; but unwilling to condemn and unable to vindicate, she remained silent ; and her visiter proceeded—

" Judith told me she was so shocked, that she had a great mind to come away without *stopping* to speak to any of them ; but just *then she saw* that they were getting up, as

if they were done their idolatrous worship ; so she slipped into the kitchen and sat down, as if she had been waiting there all the time, and when the cook came in, she told her young missis, as she calls her, that she was there, and in a few minutes in comes Susan with a large bundle of baby-clothes, all so nicely made and got up, it was really a pretty sight to see them. Judith said she could not find in her heart to refuse them, though she felt almost afraid of using them, for fear there should be some evil spell about them ; but her baby has thrived very well, so she thinks the clothes at any rate could not have had any thing bad in them. Mr. Gearhart tried very hard last night to persuade her to burn the whole of them, just to show that she would have nothing to do with such abominations as those she had seen ; but she said she was afraid if she was to do that, it might offend them, and they would perhaps in their anger send her something that would really do her harm, and that was what the

clothes had never done. The good minister was very much grieved at her obstinacy, for, worthy man, he is very anxious about us all, knowing how dangerously we are situated. Says he to me last night, 'Mrs. Litherbarrow, I am especially troubled about Mrs. Dtwiller, for I know her to be a truly pious woman, and seeing that this daughter of Mr. Ormond's has begun to throw her wiles about her, no doubt for the sake of catching, not the mother, but the son—'" Here Mrs. Dtwiller started, and her companion seeing her advantage, eagerly availed herself of it. "'Yes!' says he, 'Mrs. Litherbarrow, she is sharpsighted enough, no doubt, to see where a fine young man is to be had, with a good person, fine education, and handsome fortune; and she thinks it worth her while to take pains to make friends with the mother, and then what will be the consequence? Her intimacy with the parent will *give* her an opportunity of being frequently *with the son*, who will soon be drawn in by

her, as I understand she is rather good-looking, and he, like the Sabine women, (those, I suppose, are some people that come within his ministry, though I could not understand from his description whereabouts they live,) persuaded their fathers and brothers to be in friendship with their enemies, this poor lost young man will draw his whole family into the jaws of the great enemy of the world ! ”

Mrs. Dtwiller now groaned aloud. It was the first time that the idea of the probable consequences of Abel and Julia's seeing much of each other, had entered her head ; and though she had too much respect for the young lady to suspect, for a moment, that she acted from any such design as was attributed to her, she had too much native good sense not to be aware that her son's danger was only the greater on that account. What could be more natural than that one so young, so beautiful, so intelligent, and with manners so graceful and pleasing, should entangle the affections of such a

young man as her son ; and if that were to be the case, what would be the consequence ? He might succeed in converting her, it was true, 'but was there not an equal chance that she, aided as she could not but fear she was, by the evil one, would be herself the converter. And in that case, what would be the misery to his father and herself to see their Abel, their first-born, the pride of their hearts, he who had never in his life cost them a pang or a tear, wiled away from the true faith, in which he had been born and raised, to become a partaker with idolatrous and blasphemous papists.

As these frightful and distressing ideas passed through her mind, the voices of her husband and sons struck her ear, for it was a calm summer evening, and doors and windows being all open, the sound of their speaking came, like an *avant-courier*, from a considerable distance, to announce their approach. As the same notice of their coming fell upon Mrs. Litherbarrow's organs, she

rose to take leave, and not meeting with any opposition to her intention from the mistress of the house, she departed, well satisfied that she had excited fears and suspicions that would further her views on no very distant occasion. But Mrs. Dtwiller's mind was much more disposed to pluck the flowers than the thorns in her path, and after being left alone, and several minutes before the arrival of her husband and sons, it had taken a different turn. It was true there was a danger of her drawing Abel from the truth, but was it not a much more likely thing that he would convert her? he, a sensible young man, with a college education, and she, though sensible and accomplished, still very young, and certainly not educated as a Christian minister is educated; and should he succeed in drawing her from her abominable idolatry, where could he get so desirable a wife, for, setting her religion aside, she possessed every qualification that could be *wished for in a woman.* Under this more

cheerful train of anticipations, her countenance assumed pretty nearly its natural expression, and her husband, as he looked at her on entering, said, in his usually kind manner, "You seem better, dear, than when we left you!"

"Yes, rather," was her reply; and then, turning to her eldest son, "Well, Abel," she continued, "have you converted the Ormonds yet?"

"No," was the minister's laconic reply.

"Had you any discussion at all on the subject of religion?" she next asked.

"Yes," was the son's next brief reply.

"Whom with?"

"Miss Ormond."

"Why, she could not be a very formidable opponent!" said the mother, with an expression that seemed to imply that her son had not acted with his usual spirit.

"Rather more formidable than you think for, mother!" said Zadoc. "I only wish you had heard her, how she answered all

father's and Abel's objections, and made every thing as clear as noonday."

"Made what?" asked the father, rather impatiently. "Suppose she did prove what we all, by the by, knew already, that man's judgment is often led astray, it remains still for her to show that the Lord has given him any other guide to go by."

"And that she will prove, I'll be bound," said the ardent youth, "though what it is, or how she will prove it, I cannot undertake to say. But it's the thing that I have been thinking about and trying to find out, ever since I heard all the talk about the Ormonds' dangerous religion, and saw how good and kind it made them."

"There!" said the mother, "there, you see, is the mischief that these people are doing among us."

"What harm are they doing, mother?" asked Zadoc, who tenderly loved his amiable parent; and as he spoke, he put his arm round her neck and kissed her affection-

ately. "Would you have less confidence in my loving, obeying, and serving you, if you knew that I did it because I was sure the Lord had commanded me to do so, than if I did it merely to please my own fancy?"

"No; to be sure not, Zade! How could I?"

"Then depend upon it, mother, if we can find a certain and unerring rule, that will always show us our duty, and bind us to perform it, we shall not make the worse Christians for it!"

The mother gave a sigh, and the subject was dropped.

## CHAPTER X.

"COME, father, let us go over to Mr. Ormond's this evening," said Zadoc, two or three nights after the one on which we treated in our last chapter. "Abel has been studying closely for the last three days, and must be well prepared to meet Miss Julia in the fields of controversy, and I long to hear what she has to say about their ministers being taught by God himself."

"A piece of presumption!" said the mother.

"Or rather a piece of superstition!" added the father.

"The effects of early impressions, I would rather say," remarked Abel, "the influence of which it requires a mind of no common power to overcome."

"But do you think Miss Julia's is a com-

mon mind?" asked Zadoc. "And does she not prove that she has both thought and read on the subject of religion? And do you not think, if what she learned in early life had been mere superstition, she would not have found it out to be so by this time?"

"It is very hard to persuade one's self that a thing is wrong which we have all our lives been believing was right," said the father, with an air of great wisdom.

"And may not that apply to you, father?" asked Zadoc, with simplicity, but at the same time with perfect respect.

"Zadoc! how you are talking!" exclaimed Mrs. Dtwiller; "have you forgotten that the scriptures say, 'Honor thy father and thy mother?' I suppose we may all be allowed to interpret for ourselves so far as to know what that means."

"I am sure my father will not suspect me of meaning any disrespect in what I said," replied the youth, with emotion.

"Not at all, Zade!" rejoined the father;

“not at all; you only meant to say that I may be influenced by early impressions in the same way that I imagine Miss Julia to be; and that may be the case, to be sure, though I don’t believe it is; for I did not take up my opinions just because they were my father’s. I read and inquired for myself; and to prove to you that I am not afraid of examining into my own religious faith, we will go and have a little chat with Miss Julia this evening, if it is agreeable to you, Abel.”

“To be sure it is,” replied the minister; “for I feel most anxious either to convince her that she is wrong, or to be convinced myself that she is right.”

“Save us!” cried the terrified mother, in a tone of great agitation; “Mrs. Litherbarrow is right after all.”

“I know not what prognostics that busybody has been frightening you with, mother,” said Abel, in a tone of contempt towards their officious neighbor, “but I can scarcely

believe her to be right on any occasion. As to supposing that she can form an idea of Miss Ormond's character and motives of action is preposterous. You might as well expect to find the purity and fragrance of the lily in the poisonous aconite."

"Well! come, let us go," interrupted the impatient Zadoc; "never mind Mrs. Lith-erbarrow, let her talk! Miss Julia is able to take care of herself; and if she isn't, she has a father and brothers who will help her, and if they are not sufficient I will put the sword to my side, and fight for her," continued the ardent youth, as he left the house with his father and brother.

Mr. Dtwiller invited his wife to accompany them, but she declined, saying that she could do nothing towards helping the controversy, and might perhaps let her feelings get the better of her, and be led to say something that might hurt Miss Ormond's feelings without doing any good, which she knew *she would be very sorry for afterwards.*

On arriving at Mr. Ormond's they found Julia and Susan alone, with the exception of the three younger boys, who were engaged as usual with their lessons, while the females were employed with their needles.

"You alarmed me so much the other night with what you said about our ministers not being properly taught, that you see I have come very soon to hear how you maintain your assertion," said Abel, with a cordial smile.

"You must not misrepresent," returned Julia, with the same cheerful frankness that was her usual characteristic, "I have no fault to find with the manner you are taught, as far as it goes ; all that I have to object to is, that you do not go to the fountain itself to obtain the pure waters of truth."

"But do we not go to the fountain itself when we study the scriptures? Are we not told there, 'Search the scriptures, for in them ye think ye have eternal life ; and they *are they* which testify of me?'"

As Abel asked this his father nodded his head as if to say, "Ay, that is a question that she will not find very easy to answer."

"Allow me to ask you if Christ, by telling the Jews to search the Scriptures, intimated that they were not to believe his unwritten word, which he was at the time preaching to them, nor yet to give ear to his apostles and their successors, with whom he promised to remain forever? I would further wish you to consider on what particular occasion Christ gave these directions. Was it any question that related to the Christian doctrine? On the contrary, the question was whether he was or was not the Messiah. Besides, let me ask, what scripture he desired them to search? It could only be the Old Testament, for the New was not then written; and consequently, to satisfy them that he was what he professed to be, he refers them to the miracles they had seen *him perform*, and the prophecies in the Old *Testament* that had been fulfilled in him,

and also to the testimony of John the Baptist ; but these things, though of the utmost importance to them, could be no rule of faith to us, whose faith in him is entire."

"This passage, however," said Abel, who found that he had nothing to object to this exposition, is not liable to the same objections, as it was written by Luke to one of their chosen ministers : 'It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.' And again, where St. John says, 'These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.'"

"I do not see," replied Julia, with an arch but gentle smile, "that these texts say much against us, for we cannot suppose that St. Luke meant to imply that Theophi-

lus did not believe the articles in which he had been instructed by word of mouth till he read his gospel ; or that the evangelist denied the authority given by Christ to his disciples, such as he himself records, ‘ He that heareth you, heareth me.’ Neither can we imagine that St. John meant to say that our belief in Christ’s divinity without any other conditions will ensure eternal life.”

Mr. Dtwiller paused a moment to see if his son meant to answer their young antagonist, but finding that Abel remained silent, he said, “ But surely, my young lady, the apostles were not worse writers, with divine assistance, than other people generally are without such help.”

“ And yet you know, sir,” said Julia, with great readiness, “ St. Peter says that there are in the epistles of St. Paul, ‘ Some things hard to be understood, which the unlearned and unstable wrest, as they do all the other scriptures, unto their own destruction.’ ”

As Julia uttered these words, Zadoc, una-

ble to repress his feelings, gave a sort of wheugh ! as much as to say, " Now you are answered ;" and his father, a good deal mortified at this expression of approbation from his younger son, turned to the elder and said, in rather a petulant tone—

" Abel, have you been studying the scriptures for so many years, and can you not bring forward any passage as an answer to this ?"

" There is one that occurs to me at this moment," replied the minister. " It is contained in the exhortation of St. Paul to Timothy, ' Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them : and that from a child thou hast known the holy scriptures, which are able to make thee wise to salvation through faith in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may

be perfect, thoroughly furnished unto all good works.’ ”

“ You do not seem to recollect,” returned Julia, “ that it could only have been the Old Testament that he could have read in his childhood, and that consequently in this he could not have learned the various mysteries of our holy religion. The first part of the passage, therefore, is a commendation of tradition, and the second, only, that of Scripture.”

“ But it seems,” said the young divine, “ that tradition was not received by the followers of Christ, for we find them asking him, ‘ Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands ? ’ ”

“ And his answer,” interrupted Julia, with quickness, “ was, ‘ In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men, as the washing of pots and cups, &c.’ ”

Now at the time of our Saviour some traditions were divine, such as the inspiration of the books of Moses and the other prophets, the resurrection of the body, and the last judgment, all of which were confirmed by Christ. There were others merely human, and of recent date, introduced by the Pharisees ; and it is of these that St. Paul speaks, when he says to the Colossians, ‘ Let no man therefore judge you of meat or drink, or of respect of any holy day, or of the new moon, or of the sabbath,’ and not against those traditions which he commanded his converts to ‘ hold fast to, whether they had been taught by word or by epistle ;’ nor does he contradict himself when he says, ‘ Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.’ ”

“ How far, then, do you believe the power of the Church to extend ? ” asked Abel, in

a tone of diffidence which his manner had never before expressed.

“It claims for itself merely the aid of God’s Holy Spirit, which enables her to decide what her faith is, and ever has been, in such articles as have been made to her by Scripture and tradition. The promises of our Saviour that ‘hell’s gates shall not prevail against his Church,’ that his ‘Holy Spirit shall lead it into all truth,’ and that he himself ‘will remain with it forever,’ were made to the Church of all nations and all times, in communion with St. Peter and his successors the bishops of Rome. It is now eighteen centuries since these promises were given, and yet, notwithstanding all the persecutions of both ancient and modern times, we find the Church which Christ then established to stand firm and unshaken, and to embrace at this day at least three-fourths of the Christian world !”

*“I cannot say I am convinced,” said Abel, with frankness, “but yet I am highly in-*

terested in what you have said, and shall make it a subject of after reflection."

"Oh, no!" replied Julia, modestly; "if you really wish to understand the subject, I must beg you to take a better guide!"

"I could not possibly take one that I should have so much pleasure in following," returned the young man, whose countenance expressed the admiration with which she had inspired him.

"He who seeks for religious truth must not be influenced by any feelings of friendship, but choose the best guides, and use the judgment that the Almighty has given him, in determining their merits."

"I thought," said Mr. Dtwiller, "you would not admit that judgment had any thing to do with religion: that it was to be all blind implicit obedience!"

"Thus it is that we are misunderstood and misrepresented," said Julia, with a look of great sweetness. "I will answer you on this point, my dear sir, by using the words

of one of our most approved writers :—  
‘ Every prudent man,’ says he, ‘ makes use of his reason to find out an able physician to take care of his health, and an able lawyer to secure his property ; but having found these, to his full satisfaction, does he dispute with the former about the quality of medicines, or with the latter about forms of law ? Thus the Catholic makes use of his reason to observe which, among the rival communions, is the Church that Christ established and promised to remain with : having ascertained that, by the plain acknowledged marks which the Church bears, he trusts his soul to her unerring judgment, in preference to his own fluctuating opinion.’ ”

“ This, I believe,” returned the minister, “ is what we all wish to be at, though we do not go the same way about it ; but I must acknowledge that I had no idea of Catholics having so much to say for themselves ; neither did I imagine them to be so willing to

enter into an explanation of their sentiments as I have found you to be."

"When you know more of us, you will find us to be not only willing to explain ourselves, but that we court examination. Who that was sure he had truth on his side, was ever afraid of an investigation? If you will permit me, therefore, to lend you a book or two,—works of a professor, now Bishop Wiseman, a writer of whom all Catholics are proud,—you will find a full and lucid exposition of all our doctrines, and though you may not approve of the opinions, you will, I am sure, admire the manner in which they are treated."

"I shall be most happy to read them," replied Abel; "and if all other points are explained as satisfactorily as those on which you have yourself treated, I believe I shall have to say with Festus, 'Almost thou persuadest me to be a Christian,' in your own acceptance of the term."

"I would that thou wert not only almost,

but altogether such," returned Julia, smiling; "and I am persuaded —"

"I am persuaded," interrupted Mr. Dtwiller, abruptly, and speaking in an evidently impatient tone, "that a pretty girl is not the right person to teach a man to reason and think for himself. The words all come so smooth and soft out of a handsome mouth, that they get to the heart, and he fancies all the time that they have reached the understanding."

"Well, father!" said the young man, with a constrained laugh, which he forced for the sake of hiding the color that he felt rushing to his face, "I am very willing to give up the subject to your management; but if you remember, I entered the lists more in consequence of your remonstrance, than from any particular wish of my own."

"I believe father feels that Miss Julia hits rather hard," said Zadoc, as he pressed his *hands between his knees*, and gave a sort of *exulting chuckle*.

"But there is one thing, Miss Julia," remonstrated the father, who did not feel himself much assisted in the recovery of his usual placidity by the evident satisfaction expressed by his younger son, "there is one thing that I believe nothing can ever explain away, however young and pretty the person may be that vindicates it: I mean the idolatrous practice of worshipping images, which we all know is so clearly forbidden in the Scriptures."

Julia gave a smile of the most good-natured sweetness as she said, "That you may not attribute the conviction, which I have no doubt you will soon feel of your mistake, to the speaker, instead of to the power of the truth itself, I will select a passage or two from another of our able writers, Dr. Milner, whom I have before quoted, and which your son will have the goodness to read aloud." She then selected a passage from Milner's 'End of Controversy,' and put it into Abel's hand, who read as follows: "'The bishop

of London, among other such calumnies, charges us with bringing back the heathen multitude of deities into Christianity; that we recommend ourselves to some favorite saint, not by a religious life, but by flattering addresses and costly presents, and often depend much more on his intercession than on our blessed Saviour's, and that being secure of the favor of these courtiers of heaven, we pay little regard to the King of it. Such is the misrepresentation of the doctrine and practice of Catholics on this point, which the first ecclesiastical characters in the nation publish, because, in fact, their cause has not a leg to stand on, if you take away misrepresentation! Let us now hear what is the genuine doctrine of the Catholic church in this article, as solemnly defined by the pope and near three hundred prelates of different nations, at the Council of Trent, in the face of the whole world. It is simply this, that 'the saints reigning with Christ offer up their prayers to God for

men ; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, help, and assistance, to obtain favors from God, through his Son Jesus Christ our Lord, who is alone our Redeemer and Saviour.' Hence the catechism of the Council of Trent, published in virtue of its decree by order of Pope Pius V. teaches, that God and the saints are not to be prayed to in the same manner ; for we pray to God that God himself would give us good things, and deliver us from all evil things, but we beg of the saints, because they are pleasing to God, that they would be our advocates, and obtain from God what we stand in need of. Our First English Catechism for the instruction of children says, ' We are to honor saints as God's especial friends and servants, but not with the honor which belongs to God.' Finally, ' The Papist Misrepresented and Represented,' a work of great authority among Catholics, first published by our eminent divine, Gother, and republished by our ven-

erable Bishop Challoner, pronounces the following anathema against that idolatrous phantom of Catholicity, which Protestant controvertists have held up for the identical Catholic church: 'Cursed is he that believes the saints in heaven to be his redeemers, that prays to them as such, that gives God's honor to them,' or to any creature whatsoever. Amen.' 'Cursed is every goddess-worshipper that believes the blessed Virgin Mary to be any more than a creature; that worships her, or puts his trust in her more than in God; that believes her above her Son, or that she can in any thing command him. Amen.' You see, dear sir, how widely different the doctrine of Catholics, as defined by our Church, and really held by us, is from the caricature of it held up by interested preachers and controvertists, to scare and inflame an ignorant multitude. So far from making gods and goddesses of the saints, we firmly hold it to be an article of faith that they have no virtue or excellence but what

has been gratuitously bestowed upon them by God, for the sake of his incarnate Son Jesus Christ, and that they can procure no benefit for us, but by means of our prayers to the Giver of all good gifts, through their and our common Saviour Jesus Christ. In short, they do nothing for us mortals in heaven but what they did while they were here on earth, and what all good Christians are bound to do for each other, namely, they help us by their prayers. The only difference is, that as the saints in heaven are free from every stain of sin and imperfection, and are confirmed in grace and glory, so their prayers are far more efficacious for obtaining what they ask for, than are the prayers of us imperfect and sinful mortals. Our Protestant brethren will not deny that St. Paul was in the practice of soliciting the prayers of the churches to which he addressed his epistles ; that the Almighty himself commanded the friends of Job to obtain his prayers for the pardon of their sins, and moreover, that they

are accustomed to pray publicly for one another. Now these concessions, together with the authorized exposition of our doctrines, laid down above, are abundantly sufficient to refute most of the remaining objections of Protestants against it."

"I wish, Miss Julia, you would let me take that book home, and read that piece to my mother," said Zadoc.

"There is a passage a little further on," replied Julia, "that I believe will be still more satisfactory to her, for I understand she was much shocked at seeing me praying to the Blessed Virgin, though, in reality, I did nothing more at that time, than she once told me she did herself, the day she left New York, when she knelt down before the picture of her mother, and begged her to intercede for your father and her, that they might prosper in their great undertaking, and that she had always ascribed the success that had attended them to her intercessions. I thought, *at the time*, that this was very excellent

Catholic doctrine, though I did not choose to say so. But now for the passage I spoke of"—

And so saying, the young theologian returned the book to Abel, pointing as she did so to the following passage :

"In conclusion, my dear sir, you will observe, that the Council of Trent barely teaches that it is 'good and profitable' to invoke the prayers of the saints; hence our divines infer, that there is no positive law of the church, incumbent on all her children, to pray to the saints. Nevertheless, what member of the Catholic church militant will fail to communicate with his brethren of the church triumphant? What Catholic, believing in the communion of saints, and that 'the saints reigning with Christ pray for us, and that it is good and profitable for us to invoke their prayers,' will forego this advantage? How sublime and consoling! How animating the doctrine and practice of true Catholics, compared with the opinion of

Protestants ! We hold daily and hourly converse, to our unspeakable comfort and advantage, with the angelic choirs, with the venerable patriarchs and prophets of ancient times, with the heroes of Christianity, the blessed apostles and martyrs, and the bright ornaments of it in later ages, the Bernards, the Xaviers, the Theresas, and the Saleses ! They are all members of the Catholic church ! Why should not you partake of this advantage ? Your soul, you complain, dear sir, is in trouble ; you lament that your prayers to God are not heard ; continue to pray to him with all the fervor of your soul ! But why not engage his friends and courtiers to add the weight of their prayers to your own ? Perhaps his Divine Majesty may hear the prayers of the Jobs, when he will not listen to an Eliphas, a Baldad, or a Zophar. You believe, no doubt, that you have a guardian angel appointed by God to protect you, conformably to what Christ said of the children *presented to him* : ‘ Their angels do always

behold the face of my Father who is in heaven :’ address yourself then to this blessed spirit with gratitude, veneration, and confidence. You believe, also, that among the saints of God there is one of supereminent purity and sanctity, pronounced by an archangel to be not only gracious but ‘full of grace,’ the chosen instrument of God in the incarnation of his Son, and the intercessor with this her Son in obtaining his first miracle, that of turning water into wine, at a period when his time for appearing to the world by miracles was not yet come. ‘It is impossible,’ as one of the fathers says, ‘to love the Son without loving the mother :’ beg then of her, with affection and confidence, to intercede with Jesus, as the poor Canaanites did, to change the tears of your distress into the wine of gladness, by affording you the light and grace you so much want. You cannot refuse to join with me in the angelic salutation—‘Hail, full of grace, our Lord is with thee!’ nor in the subsequent

address of the inspired Elizabeth—‘Blessed art thou among women, and blessed is the fruit of thy womb!’ Cast aside, then, I beseech you, dear sir, prejudices which are not only groundless but also hurtful, and devoutly conclude with me in the words of the whole Catholic church upon earth—‘Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.’”

“Now, father, what do you think of that?” asked Zadoc, in a tone of exultation.

“Well, I acknowledge it is very different from the way the thing is generally represented.”

“The one is truth, the other the disguise in which our enemies choose to clothe us,” returned Julia. “But if you wanted to ascertain a man’s character, you would not, I am sure, think of going to an acknowledged enemy to obtain an account of him.”

“To be sure not! But still I cannot but *think you have made things appear much fairer than they really are.*”

"Do you judge so from any thing you have seen in us? are we such very naughty people?" asked his young hostess, playfully.

"O, no, indeed!" returned her antagonist, "I have the greatest respect for the whole family; and if I could believe all Catholics were like you, I would become one immediately."

"That I cannot promise you," returned the young lady, "for how can we expect at least two-thirds of the Christian world to be without one black sheep; but would you condemn the whole body on account of the few black specks that occasionally appear? There is no doubt that many use their religion as a cloak under which to hide their evil passions, but may not the same be said of every other sect? And though in consequence of the Catholics being so much more numerous, these delinquents may more frequently be found, yet still how infinitely larger is the number of those who do *homage to the Catholic faith, than of all*

the rest of the professing Christians put together!"

"Well, come, boys," said Mr. Dtwiller, who found an answer to this statement more difficult than he was willing to acknowledge, and was consequently disposed to evade it, "we must leave this subject in Miss Julia's hands for the present, or your mother will be alarmed at our staying so late, lest our antagonist should not only have conquered, but bound us in chains."

"It would be no very unnatural conjecture," said Abel, whose eyes, in spite of himself, rested with an expression of warm admiration on the beautiful girl. And, on taking the books of which she had spoken, and which she now proffered, he said, "I will read them carefully, and then will take the liberty of coming to tell you all I think and feel."

Julia bowed, and they were turning to leave the room, when Mr. Ormond entered. "Take care," said he, laughing, and point-

ing to the books that Abel had under his arm, "those are dangerous weapons to meddle with !".

"I believe I am not a coward," returned the minister ; "if I had been, I should certainly not have accepted the antagonist that you appointed as a substitute for yourself."

## CHAPTER XI.

ABEL read and thought. Book after book was obtained from the Ormonds to assist him in his investigations, and he held long and frequent conversations with Julia on the subjects which from time to time engaged his attention, and as his father, evidently fearful of carrying his inquiries too far, withdrew from these discussions, he prevailed upon his mother to accompany him in his visits from a sort of intuitive feeling of delicacy towards Julia, which led him to believe it would be more agreeable to her to have a third person present on these occasions. His increased intimacy with Miss Ormond had produced a remarkable change in the mind and manners of the young man, *who*, from associating with those so much *his inferiors* in education and knowledge, in

addition to the flattering deference which he was in the habit of experiencing from all, but more especially from his own family, had contracted an air of self-importance and conceit, which were far from being natural components of his character. His dispositions were amiable, affectionate, and gentle ; but flattery, that baneful poison to so many youthful minds, had warped his better judgment, and led him to imagine, that because he found himself superior in acquirements to those around him, he must be equally so to whatever society he might be thrown amongst. An acquaintance, however, with Julia Ormond gradually removed the film from his eyes, and taught him the salutary lesson of humility. He saw in her, who was more than three years his junior, a mind of remarkable strength and clearness, stored with systematically arranged and well-digested information. Even in point of classical learning, he found she was far from falling behind, for she had more than once

read passages to his mother from the ancient fathers, especially on the subject of making the sign of the cross, which he had accidentally discovered she had been translating as she went from the originals. Besides this, he knew her to be well acquainted with the modern languages of French, Spanish, and Italian; yet did her learning sit so easily upon her, and so unassuming and modest was her whole deportment, that even Mrs. Dtwiller, that untaught child of nature, could converse with her for hours without being reminded, by a look or a tone of assumed superiority, that she was not in the company of one as humble and uneducated as herself. All this Abel saw, and he shrunk within himself at the comparison; and as he recollected the presumption with which he had arrogated to himself superiority, and recalled to his memory the confidence with which he had entered upon the unequal contest on the subject of religion, *he blushed* to think how little he must have

appeared in the eyes of one who rose daily in his esteem, and excited a degree of admiration that he had never before felt for any human being. Even her beauty, though so striking and brilliant, was almost forgotten in the more rare and imperishable charms of her mind, and the glowing tenderness of her heart, which showed her in every action to be as loving and loveable as if that were the only object of her existence ; and as the young man contemplated the various and matchless qualities of this extraordinary young creature, he frequently repeated Schiller's eloquent description of woman generally, as peculiarly applicable to her individual character.

“ Her might is gentleness—she winneth sway  
By a soft word and softer look ;  
Where she the gentle loving one hath fail'd,  
The proud or stern might never yet succeed.  
Strength, power, and majesty belong to man ;  
They make the glory native to his life ;  
But sweetness is *this* woman's attribute—  
By that she has reign'd, and by that will reign.

There may have been some, who, with a mightier  
mind,  
Have won dominion, but they never won  
The dearer empire of the beautiful,  
Sweetest sovereigns of their natural loveliness."

Thus engaged in contemplating the interesting and extraordinary character which gradually unfolded itself to his observation, and in the study of the truths which she and the writers which she put into his hand, disclosed to him, time stole on, without any very marked occurrence for several weeks, till parental affection began to take alarm at the change that could be seen stealing upon their first-born and beloved son. His spirits, which were naturally cheerful and equable, became depressed. He grew thoughtful, and sometimes even gloomy, avoiding the society even of his mother, to whom he had always evinced a peculiar fondness; and when questioned about the cause, he either evaded the subject, or positively denied that *there was any thing the matter with him.*

The eyes of watchful love, however, are not easily blinded, and his tender mother tried, by every little endearing artifice, to win from him the cause of his uneasiness. For long, however, her efforts were ineffectual, and so great was the change from his usual manner that her former fears of their Catholic neighbors, which had gradually subsided under the influence of a more familiar acquaintance, began to revive, and she was even seized with the apprehension that they had been exerting something like necromancy over the mind of her once kind and affectionate son. She had one day pursued this painful train of thought, till she had worked herself up into a violent passion of tears, in which she was still indulging, when Abel happened unexpectedly to enter the room. Surprised and startled, at the sight of her agitation, he went up to her, and inquired affectionately what was the matter, when he was told that he was himself the cause of her distress, not only because it grieved her

to see him unhappy, but because she was afraid some one had estranged his affection from his family. Unable to bear the sight of her tears, without using every effort to relieve her, the amiable son determined to pour out his whole heart into the bosom of his affectionate parent, convinced that it would be less painful to her, to sympathize with him in his trouble than endure all the misery of conjecture and suspense. But when he told her that he found his affections had become so much engaged by Julia's beauty and many admirable qualities, that there was nothing for him but to be a prey, for the rest of his life, to a hopeless passion, her countenance brightened, and she exclaimed—

“But why should it be a hopeless passion? If you think your father and I would not consent to your marrying her, on account of her being a papist, I have only to tell you that we were talking about it yesterday, and agreed, if we found that it was love that was

the matter with you, we would leave you to take your own way about it ; and though, to be sure, it would go rather hard with us to see you united to a papist, it would be harder still to see you pine and fret in the way that you have been doing for some time past. So if you like her, and indeed it is no wonder if you do, for any man might love such a girl,—why marry her at once, and who knows but you may succeed in converting her after all.”

“As to converting her,” said Abel, with a smile at his mother’s simplicity, “it would be as little in my power, as it would be my wish to do it. She is enthroned in her own truth and nobleness, and it would be as easy, I believe, to move a mountain, as to draw her from it. But that is not the cause of my uneasiness, dear mother. It is the consciousness of my own unworthiness, the conviction that I possess no qualities that are calculated to gain such a heart as hers.”

“And why not, I wonder? Are you not

a handsome personable young man, with a first-rate education?—and though your father is not near so rich as Mr. Ormond is, when we consider how many children his fortune is to be divided among, I suppose yours will be the larger of the two; so I cannot see what she would have to object to. And indeed I have no notion of her making any difficulty about the matter; she would be too glad to have such a chance of settling herself; for where would she find such another opportunity?"

"Your partiality blinds you, my dear mother, and renders you incapable of forming an estimate of Julia Ormond's character; or you would see, at once, what an immense disparity there is between us!"

"I must be blind indeed, if any such disparity exists, for I certainly cannot see it. I will not pretend to say that you are as beautiful as she is, but nobody ever looks for such beauty in a man, and as to any *thing else*, I cannot see that there is any

such difference between you. So my advice to you, Abel, is, that if you really find your happiness to depend upon her, to tell her so at once, and take my word for it, you will have no cause to repent it."

"If I could but hope ——"

"Could but hope!" interrupted the mother; "why should you not hope, I wonder? Julia Ormond is a lovely girl, there is no doubt, and I have so high a respect for her, that, Catholic though she be, I shall be very glad to see her your wife, and will be the last to cast her religion up to her. Put a good heart upon the business; remember the old saying, 'Faint heart never won fair lady;' give yourself a proper chance, and I know how the thing will end."

Whether these encouraging remonstrances had any effect in calling again into existence the seeds of self-complacency, which were latent, but not destroyed, in the young man's breast, or whether "the little mischievous god of love" had determined to

amuse himself, by fanning hopes that he never meant to realize, we will not pretend to determine ; but not many days after this conversation, he came to the resolution of putting an end to the fluctuating suspense under which he labored, by making a disclosure of his feelings to the being who had so strongly excited them, satisfied that in point of religion, at least, there was but little disparity between them ; for though a few early prejudices still clung around his heart, his judgment told him that all he had heard and read were unanswerable testimonies in favor of the truth of the Catholic faith. As to other matters, his vanity never attempted to draw a parallel ; but he flattered himself that an unimpeachable character, a heart warmly attached to truth and virtue, and the most devoted affection for herself, might, to a mind so capable of forming a just estimate of things, be accepted by Julia as substitutes for those brighter qualities which gave so *much* brilliancy to her own character.

## CHAPTER XII.

DETERMINED, as we have said, to ascertain his fate, Abel went, a few days after his conversation with his mother, to Mr. Ormond's. He had taken some pains to find out the time that he was most likely to find Julia alone, and on inquiring for Miss Ormond, he was shown into a parlor in which they did not usually sit, and in a few minutes he was joined there by the young mistress of the house, who, contrary to her general custom, came unattended by any other member of the family. This was a circumstance so new, that the lover could not help noticing and drawing some favorable auguries from it. The presence of Susan, or of one or two of the elder children, had always kept him under a certain degree of restraint; but for which, there had been many

times when his feelings were so strongly excited, that they would have found utterance, in spite of all his fears and misgivings : but now there was no third person to be a check upon his impulses, and he was not without hope that the arrangement was not purely accidental. Under such favorable circumstances, it was not long before he found an opportunity of telling his tale of love, to which Julia listened with a composed but not an unsympathizing countenance. When he paused, she said in one of her sweetest tones, " I will treat you with the frankness that my respect for your character calls forth, and acknowledge that the declaration you have just made is not unlooked for ; nay, more, that I have even wished for it, and made my arrangements this evening to aid your intentions, should they still exist ; for I was anxious to have an opportunity, before your feelings became more interested in the subject, of telling *you, that though I mix in some degree*

with the world, I am in my own eyes, and in those of my God and my Saviour, a religious recluse." Abel started, and his color went and came, while Julia proceeded—"I had determined upon this way of life four years ago, and was preparing to take the vows, when my mother's death occurred, and by presenting new and more imperative duties, changed my resolution. So large and young a family, left without a mother, had claims that could not be questioned, and I believed that by devoting myself to the training of so many young and innocent minds, I should be rendering as acceptable a service to the Almighty, as by any course of prayer and self-denial that I could pursue, even though joined to that holy band, the Sisters of Charity."

"Sisters of Charity!" exclaimed Abel, with astonishment and almost horror. "Is it possible that you could ever have thought of exposing that lovely form to the degrading and humiliating duties that those women

often perform ! Had you seen them, as I frequently did, at the time of the cholera—for young as I then was, I was often called upon to pray with the sick, and sometimes went without being aware of the disease of which the sufferer was dying, and have seen the Sisters of Charity engaged in the most menial offices, such as it would be dreadful to think of those beautiful hands ever being contaminated with.”

“What different judgments do we sometimes form of the same things !” said Julia, with a gentle smile. “I have seen those women engaged as you describe, and have viewed them with such admiration and reverence, that I have felt as if I could almost fall down and worship them !”

“We do indeed judge differently,” returned the young man, “for I have looked at them with a horror that has almost made me tremble, for I was persuaded that nothing but the blackest, though perhaps concealed *crimes*, could have brought women, whose

general appearance was that of refinement, to such a state of voluntary degradation."

"On the contrary," returned his companion, while the glow of pious enthusiasm gave a richer tinge to her blooming cheek, "they are generally the purest and most spotless spirits who thus devote themselves. The young girl just entering upon existence, a stranger to sin and sorrow, as well as the matured matron who has passed through life without the breath of calumny having been able to raise a whisper against her, have alike voluntarily devoted themselves to the service of their fellow-creatures, in the humble hope of rendering themselves, by that means, more acceptable to their Creator."

"I could imagine this to be the case sometimes, with those who immure themselves in a nunnery; for to a retired disposition and a pious temperament, that solitary way of life may be even agreeable. But that refined and highly cultivated females should

be led by any feelings but those of deep contrition, to take upon themselves the offices of the commonest menial servants, I can scarcely believe."

"Is that the motive you would ascribe to me, were you to see me in such a situation?" asked Julia, smiling.

"It is hardly necessary for me to give a negative to that question," replied the young minister, looking at her as he spoke with a mingled expression of love and admiration; "but I would say, that your enthusiasm had led you to follow the example of those to whom you ascribe much purer motives than those which really actuated them."

"Even with your own view of them, they would present a sublime sight," returned the noble-minded girl, "for what does our Saviour say of 'a sinner that repenteth?' But if you will read the history of this holy sisterhood, you will be convinced, that not only women of refinement, but those of the *very highest* ranks, even of royalty itself,

and women, too, of the most unimpeachable characters, have devoted themselves to this divine calling; have attended the hospitals when the cholera was raging with the utmost malignity, and performed those offices for the very meanest in the scale of society, which in your estimation seem to stigmatize them, at the imminent hazard of their lives—and for what? What is the reward they seek? It is not money; for those to whom it has been offered have invariably refused it; neither is it fame, for they retire from the world that could alone bestow it; power they seek not, for they take their places among the humblest and weakest of their fellow-creatures; what then can it be, but the wish to serve their God by obeying his injunctions when he said, ‘Visit the widow and the fatherless in their afflictions, and keep yourselves unspotted from the world.’ Can you name to me any other set of individuals, of whatever sect or party, who have done as these incomparable women have done?”

"Oh! I assure you," said Abel, "there were numbers during the period of the cholera, who distinguished themselves by their activity and charity on many occasions."

"That is very true," returned Julia, "for there is no creed that has not a large portion of its votaries among the kind and charitable; but I speak of a body of people who devote themselves to the duties of religion, not merely by paying an occasional visit to the poor and destitute, and after dropping a piece of money into the hand of the sufferer, or leaving with him a few articles of clothing, return to their luxurious homes, and enjoy all the indulgences that affluence can procure, but of those self-denying women who forego all such enjoyments, and devote themselves entirely to attending upon the sick, or instructing the ignorant. Can you name me such a society out of the pale of the Catholic church?"

"I do not know that I can. But still, does *not these* women's enthusiasm lead them to

perform a work of supererogation? Would not a portion of their superfluous wealth enable them to hire nurses for the sick and teachers for the ignorant, that would answer all necessary purposes, without their making a sacrifice of themselves to the good work?"

"I have heard you describe with great feeling the want that you had of your mother's affectionate attentions, during a severe illness that you had while at college, though you had one of the best nurses that could be procured. You may therefore imagine the difference between the services of those who are merely stimulated by the love of gain, and those who are actuated by affectionate tenderness and a sense of duty to a common Father, whose children the sufferers are, and who commended them to their care in the most impressive and affecting language."

"But you do not mean to say, that it is the duty of all to sacrifice themselves in this manner!"

"Certainly not. There are various dispositions and characters in the human family, and of course different calls of duty, operate on different minds; there must be 'hewers of stone and drawers of water,' but I confess that I consider those to be envied who feel the call and are able to answer it, of devoting themselves to healing the wounds and supplying the necessities of their suffering fellow-creatures."

"Oh, do not talk of being a Sister of Charity! It makes me shudder to think of your being exposed to such degradations as they are subject to."

"You would not shudder if you saw me in heaven, adorned with the rich diadem that such degradations as you call them would procure me," said Julia, with a playful, but at the same time almost heavenly smile.

"Your diadem is sure, at all events, to be a glorious one, when studded with so many beautiful gems as you are preparing for it."

"I often please myself with thinking of

meeting my dear mother again, and showing her the jewels that she left for me to polish ;” and, as the lovely girl spoke, the tears filled her eyes, and gave additional lustre to their natural brilliancy.

“ And would it be inimical to that heavenly undertaking, to add another gem to your diadem ? Dear and lovely Julia, will you not consider that by taking pity on me, you may be enabled to bring another stray sheep to the great fold !”

“ When my mother’s death deprived me of the power of following the calling which I had selected at a very early age,” said Julia, with solemnity, “ I made a vow of celibacy as I took upon me the arduous task that she bequeathed to me ; a vow which I have never had the slightest wish to break, but if even this had not been the case, would you, my good friend, be actuated by a right motive, if such a one as you suggest, had any influence in drawing you to the church ?”

"But my judgment is already so nearly convinced, that little more is requisite to clear away all my difficulties," replied the young man, whose cheek was suffused with the blush of shame, at the gentle reproof of his youthful companion; "and under your sweet influence I am very sure they would all dissolve like the mists before the rising sun."

"Let that sun be the influence of your own mind; read and reflect, and above all pray, that the truth may be laid open to you; and believe that He, who said, 'Ask, and thou shalt receive, seek, and thou shalt find, knock, and it shall be opened unto thee,' will not turn a deaf ear to your supplications."

"Oh, thou incomparable being!" cried Abel, in a burst of enthusiastic admiration, "would that I could learn to be as noble, as heavenly-minded as thou art!"

"Give your soul to God, and he will reward you with all you ask. Pray with a

sincere and earnest heart, to be led into the paths of truth, and be assured he will not deceive you."

"Do you really believe that he always answers the prayers that are offered up to Him?"

"If they are offered up with a proper spirit, I am sure He does; for I cannot but believe what Christ and his apostles have told us?"

"It shall be my constant and ardent prayer, then," said Abel, in a tone of deep feeling, "to be enabled to imitate your perfections!"

"Oh, no!" exclaimed Julia, with animation, "take a far higher and more exalted aim, and let the example of Christ himself be your model."

"And will you pray for me, Julia?" asked the young man, with a voice of tenderness.

"Most fervently! And I will supplicate our holy and blessed mother to intercede for you."

"Oh, that I could feel the confidence that you do, in such supplications!" returned Abel, with great earnestness.

"You have acknowledged yourself convinced of the authenticity of the Catholic church, and after that all is plain and easy; for if you believe it to be the church that Christ established, you cannot but believe all that it teaches; and what can be so soothing and delightful to the wounded spirit, as the conviction that we have a holy and tender mother, who is always watching over us, and assisting us with her prayers! Encourage then, my good friend, this sweet and comforting belief, and you will find it the source of inexpressible consolation."

"Pray for me, then, sweet Julia, that if I may not have you for the partner of my life, I may at least have the grace to make you its pattern."

"You may depend upon every assistance that my prayers can procure for you," returned Julia, with a look of angelic sweet-

ness, and holding out her hand as she spoke, for her companion had risen, and taken his hat to depart.

“We may not meet again very soon,” said he, as he took her hand, and pressed it tenderly, “but you shall be the pattern by which I will strive to model myself, and should I ever become such as to do credit to my teacher, you shall see me again, that you may rejoice in the good work. Till then, farewell ! thou most lovely and beloved of women.”

“I will think of you, and pray for you as a dear and valued brother,” were the words that fell upon his ear from Julia’s soft and melodious voice, as he closed the door ; words which resounded in his ear and sunk upon his heart, with a holy and soothing influence, and gradually calmed down the tumultuous passions of his soul.

## CHAPTER XIII.

"I WONDER why Abel does not come down to breakfast," said Mrs. Dtwiller, as she took her seat at the table; "I knocked at his door half an hour ago, and told him that breakfast was almost ready."

"Did he answer you?" asked her husband.

"No! I didn't hear him speak, but I have no doubt he heard me, for he is very soon 'wakened.'"

"I should not wonder, however, if he sleeps sounder than usual this morning," returned the father, "for he was up very late last night. I heard him walking about the room long after I had had my first sleep."

"Abel studies a great deal harder than he *used to do*," remarked Nathan.

"He wants to prepare himself for settling this Catholic question," said the master of the house, "and he finds it a harder job than he expected, for though he is sure we have the right side, Miss Ormond has such a flow of language, and has all her arguments so pat and ready, that it is difficult to avoid being out-talked by her."

"It would be a pity if he spent his time trying to out-talk her, for he'll find it's of no use," interposed Zadoc, with a look of exultation.

"How do you mean?" asked Nathan.

"I mean that she has divine authority for what she says, and he only brings forward the wisdom of man."

"Save us!" exclaimed the mother, in a tone of great alarm; "I believe, Zade, you are already corrupted by these papist doctrines."

"Don't talk of my being corrupted, mother, till you see that I am a worse son than I used to be. If I become a Catholic, and learn at the same time to be as good as

Frank and Ferdinand Ormond are, you may be very well satisfied."

"Satisfied ! What, to see you an idolater ?" asked the trembling mother.

"Why, mother, you seem to have forgotten the piece I read you, about worshipping saints, out of the book that Miss Julia lent me."

"Oh ! I know that made the matter all smooth and fair, and I thought at the time we had been mistaken about them ; but when I happened to mention it to Mrs. Litherbarrow, she reminded me that I had many a time myself read in books written by wise and learned men, that all papists were idolaters, and surely they must know better than I do."

"But those were the enemies of Catholics who said so ; and surely they, with all their learning, are not fair witnesses ; but you may read in many books, written by men as wise and learned as they were, that *Catholics* are not idolaters, but only pray to

the saints in the same way that you once prayed to your mother's picture."

"Come, come!" interrupted Mr. Dtwiller, who could not but acknowledge to himself that his son had the best of the argument, "this is but very idle talk, mere child's play."

"One is a pretty old child, at least," returned his wife, laughing.

"A child notwithstanding, as far as theological disputes go; so I think you had best let them alone, and leave them to those who are better able to maintain them."

"But I must think for myself; I hope you will allow me that privilege. That is according to your own doctrine."

"Yes, mother! father will allow you to think for yourself; what he objects to is, that you allow Mrs. Litherbarrow to think for you."

"I will tell you what I think, at any rate," said the father, who felt impatient with his son, though ashamed to ask himself why;

"I think you are a great deal too pert, and too fond of putting in your opinion, when it is not asked."

The mother, who was always a peacemaker, except when her early prejudices were attacked, turned to the boy, in whose eyes she saw the glistening tears start, for a reproof from his father was so unusual a thing that he seemed scarcely to know how to bear it, and said, "Zade! just step upstairs and open the door of Abel's room very softly, and if he's asleep, don't speak, but let him take his sleep out, but if he's awake, tell him that we have all done our breakfast, and that I am sitting waiting for him."

The boy did as he was desired, and very soon returned, and, with a look of considerable alarm, said, "Mother, Abel is not in his room, and he has never been in his bed, for the clothes are all lying smooth."

"Save us!" exclaimed Mrs. Dtwiller, clasping her hands; "what can he be

about? Can any evil have come to my noble boy?"

"Oh, pooh! nonsense!" remonstrated the husband; "what evil can have come to him? He was in his own room, I know, till pretty far on in the morning. It could not be less than two o'clock when I heard him walk across the floor."

"But what can have become of him? and why has he never been in his bed?" asked the anxious mother.

"That I know no more about than yourself; but I have no doubt he will come back before long, and give a good account of himself."

"Oh! that girl has bewitched him, and who knows but he may have made way with himself?"

"Oh! mother! how can you suspect such a thing of Abel? You never knew him to do a bad thing in his whole life!" remonstrated the gentle Abner.

"But if he has been led away by

some evil spirit, how could he help himself?"

"But what evil spirit is there to lead him away?" asked the son in surprise.

"Oh! who knows? Who can tell what demons may be lurking about that idolatrous family?"

"Oh! mother!" exclaimed Zadoc and Nathan, as if by one impulse.

"This is too bad!" cried Mr. Dtwiller, impatiently. "Accusing respectable people of the most abominable crimes, just because Abel, a young man, nearly five-and-twenty years of age, did not happen to go to bed last night, nor to come in to breakfast this morning; it is perfectly preposterous."

"But he never did such a thing in his life before," remonstrated his wife.

"And suppose he never did, what of that? He is surely old enough to take care of himself."

"You know, mother, Abel is not a child

now," urged Abner, in his usual tone of gentleness.

"I know that, Abner; but it never was his custom to do any thing particular without telling his mother about it."

"And suppose he felt that he couldn't sleep, and had a mind to take a walk instead of going to bed, would you have had him to come and 'wake you for the sake of telling you what he was going to do?" asked the husband.

"But one would imagine he might have come in by breakfast-time."

"But suppose he went too far for that, or that he happened to meet with somebody who asked him to go and breakfast with them, or even to spend the day with them, would you have had him to decline merely because he had not told you where he was going?"

"No! to be sure not!"

"Well, then, let us hear no more about such nonsense, but wait till he comes back,

and there is no fear but he will give a good account of himself." As Mr. Dtwiller said this, he pulled out his watch, and then turning to his two younger sons, he said, "Boys, isn't it time you were going to school?"

"Miss Julia told us, yesterday, that we did not need to come before ten o'clock this morning," replied Nathan; for Zadoc, who was generally the most prompt to speak, had not forgotten the reproof he had received. "Mr. Ormond and his two elder sons are going a journey, and Miss Julia said they would be all too much engaged seeing them off, to begin school as soon as usual." As the boy said this, his mother raised her eyes and fixed them on his face with an inquiring look. "Did you hear whether anybody was going with them?" asked she.

"No; I am sure there is nobody going with them, for I heard them consulting about the wagon they were going to take, whether it was large enough to hold three of them *and* their trunks besides."

“Are you supposing the possibility of Abel’s going with them?” asked Mr. Dtwiller, turning to his wife. “As they expect to be away three or four weeks, you might well wonder if Abel had undertaken such a journey as that, without saying any thing about it. But it is not at all improbable he may have taken a walk over to say good-by to them before they went,” he added; and with this conjecture he satisfied himself, and he and Nathan proceeded to their usual occupations.

When the time arrived for going to school, the boys proceeded thither after receiving an injunction from their mother, if they found their eldest brother there, to tell him of her anxiety, and beg him to come home directly. After their departure she placed herself at a window which commanded a view of the road Abel would come, if returning from Mr. Ormond’s, and strained her eyes to the utmost point of distance at which any object was distinguishable, that

she might catch the first glimpse of his well-known form. While doing so, she recalled to her mind the pains she had taken to persuade her son to make an offer of his affections to Julia ; and as it was possible he had already done so, and might now be received in the house as a part of the family, his paying a longer visit than he had hitherto been in the habit of doing, was not at all remarkable. But then again the conviction that had any thing so delightful occurred to him, his first impulse would have been to make his father and mother partakers of his happiness, soon satisfied her that the conjecture was unfounded. Besides, she had noticed that his manner, during the latter part of the previous day, had been any thing but that of a favored lover ; for he had kept himself closely shut up in his study, and when she had happened on any occasion to go into the room, she had always found him either pacing back and forward with a countenance *which* proved his mind to be deeply occu-

pied, or sitting in a state of such total abstraction, that she had not the heart to speak to him. In reflections such as these hour after hour passed over. The boys returned from school, and said that their brother had not been at Mr. Ormond's. Mr. Dtwiller and Abner came to dinner, and again various conjectures were offered according to the different dispositions of those who made them ; but all except the foreboding mother agreed, that he would come back before long and give a satisfactory account of the whole. As night closed in, and bedtime began to draw near, the surprise of the whole greatly increased, while the agitation of the poor mother became almost intolerable. She had herself searched all the barns, stables, and various outhouses, as well as the closets and garrets of the house, with a vague indefinite apprehension of seeing the object of her anxiety suspended from a beam, or in some other state of self-destruction, and now became exceedingly urgent with her hus-

band to have the ponds, creeks, and every other piece of deep water dragged, to see if his body was to be found ; but he, laughing at the absurdity of dragging for a man who had only been one day from home, only ridiculed what he esteemed her groundless fears. Another day, however, passed over, and another and another arrived, and found the Dtwillers in the same state of uncertainty. Sunday came and the people were all clamorous for their minister, and the father, whose stout spirit began to give way, could only say that his son had left home at the beginning of the week, and had not yet returned ; but as he took his seat at the desk which he had so long, with pride, seen occupied by one, whose fate now involved them in so much painful uncertainty, he felt that it would be necessary for him to exert a small degree of self-command, to be enabled to address those now assembled around him. But Abel was not the only absentee from *meeting* that morning. The poor mother

whose agitation now amounted to actual sickness, had not for two days risen from her bed, and positively refused all consolation. Julia, who herself needed comfort, for she had been exceedingly surprised and concerned at the young man's sudden disappearance, which she could not but suppose she was in some way or other the cause of, no sooner heard of the distress of the mother, than she hastened to offer her the consolations of sympathy; but, to her utter astonishment, Mrs. Dtwiller not only refused to see her, but when, on the Monday morning, the boys began to prepare for school, she positively forbade their going. In vain they pleaded, and assured her that their young instructress was all goodness and kindness; she insisted upon it that they should not go near her, and their father, though condemning her illiberal prejudice, yet thought it better, in the present state of her spirits, to give way to it.

Every one who is at all acquainted with

country life, is aware that Sunday is the great day for the discussion of all matters of importance. All labor is then set aside, and those who have but few means of mental occupation, are eager to catch at any thing that will break the listless monotony of the day. The sudden disappearance of the young minister was therefore earnestly commented upon, and the mother's sickness and the father's evident low spirits, wondered at by some, and accounted for by others with significant shrugs of the shoulders and shakes of the head. Mr. Dtwiller had acknowledged to some, who had questioned him closely, that he neither knew where his son was, nor was aware of his intention of going from home before he went; in fact, he gave it as his opinion that his going had been a very sudden thought and altogether unpremeditated, declaring, however, at the same time, his firm conviction that when his son returned, he would be found to have had the best *possible* reasons for going. But notwith-

standing all his care to make this last clause emphatic, it was soon lost sight of by those whose power of wondering seemed the only faculty they possessed in perfection ; and as if fearful of not having enough of the marvellous on which to feed it, they were ever careful to add at least a double portion to that with which they were provided. It is not to be supposed that under such circumstances Mrs. Litherbarrow would be idle, or that she would not, on the contrary, seize eagerly so promising an opportunity of throwing out significant hints that there were some, not very far off, who knew more about the matter than they would acknowledge, and that she was afraid this would not be the last extraordinary circumstance that would occur at Abeltown, and found, to her great satisfaction, that her words had not fallen on stony ground.

By the time that another week had passed over, Mr. Dtwiller's own fears became so much excited, that he at length complied

with the repeated entreaties of his wife to drag for the body, that they might at least have all the relief which certainty can afford; but this proved as ineffectual as all other attempts at coming at the truth had done, and the father, whose feelings were powerful in proportion to the vigor with which he had hitherto resisted them, declared his determination to set out and actually scour the country in search of his lost son. On hearing his determination, Abner begged to be permitted to accompany him, a proposal in which his mother eagerly seconded him, declaring that her mind would be more easy if there were two of them together, as they would then be better able to defend themselves against any dangers they might encounter; though forgetting at the time her own doctrine, that no man could defend himself against an evil spirit. Having come to a determination, Mr. Dtwiller was prompt in acting, and *Abner and he set out accordingly, determined*

to leave no means untried to discover the lost and loved one, who had thus so suddenly and unaccountably disappeared from among them.

## CHAPTER XIV

NEARLY two weeks had been passed, after the departure of Mr. Dtwiller and his son, in the most painful suspense, by those who remained behind, sometimes in the hope of seeing them return, either accompanied by the object of their search, or bringing some satisfactory accounts of him, and at others, in the overpowering apprehension that something equally unexpected and unaccountable as that which had deprived them of their dear Abel, might deprive them of the others also. Julia had made frequent attempts to be permitted to mingle her tears with those of the bereaved mother, for she had now herself become convinced that some fatal accident had occurred to the young man, whose general deportment, and especially *the manner he had acquitted himself the last*

time they were together, had gained her highest esteem, and when she found that she herself would not be received, she sent Susan, with whom Mrs. Dtwiller had always expressed herself much pleased, but found, to her great regret, that Susan's success was no greater than her own. Even Frank and Ferdinand in vain attempted to see their two favorites; Mrs. Dtwiller had forbidden her sons to associate with them; and however painful it was to them, they had been too much in the habit of obedience to think of rebelling against her authority. Under these circumstances it is not to be supposed that Mrs. Litherbarrow was an idle member of the little community. On the contrary, she paid long and daily visits to the mourning parent, zealously keeping alive all her prejudices, and infusing as much of her own bitterness into the mind of her hearer as its innate gentleness was capable of receiving. Nor was she less active in the neighborhood generally, where she always found ready

listeners to her dark hints and bold and daring assertions. She reminded them of her own and the worthy Mr. Gearhart's predictions that evil would come upon the place which harbored image-worshippers and blasphemous idolaters, and declared with the most unhesitating effrontery, that she knew well how to account for the disappearance of their young minister. Mrs. Dtwiller had told her, she said, that Miss Ormond had taken great pains, for a long time, to persuade him to give up his religion, and to join them in their idolatry, and she had no doubt that when she found it was impossible to prevail upon him, and that he was determined still to continue to preach the truths of the gospel to his hearers, they had found some way of carrying him off, and she felt perfectly sure that he had either been put to death, or shut up in one of those horrid dungeons that Mr. Gearhart had told her the papists kept always ready to put those people into who would not give in to their idol-

atrous practices. "We may keep a lookout for ourselves," she continued, one evening, when a number of her neighbors were assembled at her house, and after she had done all in her power to inflame their worst passions; "we shall some of us be having our turn next, and indeed it will only be what we deserve, since we can sit so quietly, and submit to our dear minister, our holy man of God, being taken away, as I may say, before our very eyes. The next thing will be that our babes and sucklings will be torn from us, for those who could venture upon taking away a full grown man, will think very little of carrying off a few helpless infants."

"But what can we do?" asked Levi Moyer, a man who, though not easily excited, could dare any thing when once roused.

"What can you do?" returned the dangerous woman. "What did the Lord tell the Israelites to do to the worshippers of the golden calf? You heard it ably expounded by Mr. Gearhart, worthy man!"

“But you would not have us to fight against a set of women and children,” remonstrated Moyer, “and there is none of the men at home at the present time.”

“Then it would be the very time to make them give up their gods ; the women would be too frightened to refuse, and when they saw the objects of their idolatrous worship broken or burnt before their eyes, and found that you were all determined not to let such wickedness be practised here, there is very little doubt that they would all clear off, and we would get quit of their abominations without any bloodshed, which certainly would be most desirable ; for, far be it from me to wish to see the guilty put to death, with all their sins upon their heads. Though, to be sure, if they still persevered in their wickedness, and would, in spite of all our remonstrances, still keep the golden calf amongst us, provoking the anger of the Lord, and bringing his punishments upon *our* heads, I would, if I was a man, try if I

could not find some to join me that had men's hearts in their breasts, and would go according to the commandment of the Lord, and fight, 'companion against companion, and neighbor against neighbor,' till all such iniquity was removed from the place. But there is no such spirit amongst the people now-a-days. They can sit quietly by their firesides and see their best friends carried away from them, even wait patiently till their very babes are torn from their mothers' arms !"

"Well ! I will go for one," cried George Amuch, a crooked-legged, and not less crooked-minded tailor, and as he spoke he began to prepare a pine stick to serve as a flambeau. "I will go, if anybody will second me, and demand their gods from them, and I guess they will be very glad to give them up, rather than have their house burnt over their heads, or feel the sharp edge of our ~~own~~ knives. Hurrah ! my boys ! who will go ?"

"I will," cried Moyer, determined not to be outdone in spirit and boldness by a little insignificant tailor.

"And I." "And I," repeated several other voices; and in a few minutes, with the fire-brands flaming in their hands, they issued forth, rapidly gathering fresh recruits as they proceeded, till by the time that they had arrived at Mr. Ormond's house, the whole place was illuminated by their torches, and the air filled with their loud halloing. Moyer, who by this time was roused to the utmost height of daring, now took the lead, and kept bellowing out, with a stentorian voice, as he advanced towards the door, "We will have their gods from them! We will see what their image-worship will do for them in the face of danger. Hurrah!" he bellowed out, as he drew near; "bring them there gods of yours out, right away, or all our brands shall be set to this here piazza in a twinkling."

"*Let's kindle it at once,*" cried Amuch,

in whom savageness of mind seemed to struggle to compensate for the insignificance of his person. "It will light their rooms for them, and help them to find their images the better."

"Ay, come, let us to work," cried a number of voices together. "We will put all our torches to it at once, that it may kindle the sooner," and with the most horrid yells and bellowings, they began to form themselves into a line, that each might have the pleasure of putting his hand to the good work, for the piazza extended the whole length of the house, and reached to the floor of the second story, the windows of which opened on it.

"Hurrah! boys!" "Now for it!"—"March on!" cried Moyer and Amuch, at the intervals of the frightful and savage yells that seemed to rend the air. Then having formed their line, they began to advance, each holding his brand in one hand, and his bowie knife, glancing in the light of

the torches, in the other, and screaming like so many demons just risen from Pandemonium, when the centre window of the second story was thrown open, and Julia, in all the majesty of beauty and holiness, came forward, with a firm, steady step, to the very front of the piazza. In an instant all was hushed into perfect stillness. Not a sound was to be heard save the rustling of the half-withered leaves on the trees, for it was the middle of October, and the soft purling of a neighboring rivulet. Julia was the first to break the silence, and her soft silvery voice seemed to fall on the savage ears that listened to her, like oil on troubled waters, while her beautiful form and angelic countenance, distinctly defined by the glare of their torches, made her appear like a being that had just descended from heaven to quell their tumultuous spirits.

“May I ask, my friends,” said she, with such a distinctness and clearness of enunciation, that even their ears, unpractised as

they were in the English language, heard every syllable that was uttered—"may I beg of you to tell me what it is that you have come to demand?"

The furious beings, who a few moments before had striven which could make the most horrid noises, and give vent to the most dreadful imprecations, seemed each now anxious to transfer the business of answering to another, till at length Moyer, seeing that they all looked to him to be the spokesman, replied, but in a completely subdued voice, "We have come to demand of you, to give up the false gods that you worship."

"We have no gods to give up, my friend," replied Julia, in the same soft but steady voice. "We have no God but one, even the great Jehovah, whom you yourselves worship."

"That is not true!" cried a voice from amidst the crowd, "my wife saw you kneeling to a graven image with her own eyes."

"I did not kneel to worship either it, or

the saint whom it represents ; but preferred kneeling where I had it in my view, by way of exciting a more lively feeling of the goodness and kindness of the being whose intercessions with God I was anxious to procure."

"But if you do not think they are gods, how can you expect them to be of any service to you?" asked Moyer, who had by this time recovered his self-possession, though he had lost all his violence.

"I will answer you, my friend, by giving you the words of Martin Luther, the founder of your own particular sect, who says in one of his letters to Spalatinus, 'Who can deny that God works miracles at the tomb of the saints? I, therefore, with the whole Catholic church, hold, that the saints are to be honored and invoked by us. Let no one omit to call upon the Blessed Virgin, the angels, and saints, that they may be interceded for at the hour of death.' In the manner that Luther thus describes, and in no

other, do we appeal to the saints. We have no gods but one, and Him only do we worship."

This was said with an energy and tone of truth that seemed to strike conviction into the minds of all the better disposed; Amuch, however, who was unwilling to give up the anticipated pleasure of seeing the fine house that he had often looked at with envious eyes, brought to the ground, cried out, with the hope of again kindling up the fury of his companions, "Give us our minister! We want our minister back again!"

"Indeed, my friends," said Julia, in a tone of deep feeling, "no one would be more happy than I should be to see your minister restored to you; but we have neither been instrumental in his removal, nor have we the slightest idea of what has become of him."

Such is the omnipotent force of truth, that even Amuch's ignorant and savage breast could not resist its influence; yet, unwilling

to give up his anticipated pleasure, and fearing from the subdued countenances of his companions, and the evident admiration with which they gazed upon the beautiful creature before them, that it would be lost, unless he could hit upon some way of again rousing their passions, he was pondering in his mind how that should be accomplished, when a voice behind him made him start, and actually quake with fear. That voice was Mr. Dtwiller's, who had just returned home, and being alarmed at the glare of light which illumined the whole sky in the direction of Mr. Ormond's house, he had hastened, accompanied by Abner, Nathan, and a Methodist missionary who had come home with him, to the spot, not doubting for a moment that some of the premises were on fire.

"What is the matter here?" he exclaimed in a tone of authority, as he came up to the formidable group, while at the sound of his *voice each one eagerly sought to conceal his*

knife in his bosom. "How have you dared to come and molest this family?"

"We came to demand their false gods," answered Moyer, who was the most courageous amongst them.

"And who gave you authority to demand either their false gods, as you call them, or any other of their possessions?" asked he to whom they were all in the habit of looking up.

"We believed ourselves authorized by the law of God, which is plainly delivered against image worshippers," returned the man, who, though ashamed of what he had done, was yet anxious to vindicate himself.

"By the law of Lynching, I think you ought rather to say, my friend," said the missionary, a benevolent and gentlemanly-looking man. "I am sorry, my friend, to see any thing so unwarrantable among the peaceable inhabitants of Abeltown."

"Besides, we wanted our minister," interposed Amuch, who thought their evincing

an interest about his son would be the best means of appeasing the irritated father.

“And why should you come here to see him?” asked Mr. Dtwiller in a tone of contempt. “I am a much greater sufferer than any of you in the loss which we have sustained,” and here his trembling voice evinced the feelings of the father, “but I have never once thought of suspecting any one of being accessory to it. My son will either return and give a satisfactory account of his conduct, or he is safe in the hands of his heavenly Father, who has chosen to take him himself. Go home, therefore; nor presume to disturb this worthy family, whose representative you now see before you, the very picture of all that is pure and holy;” and the good man spoke, he took off his hat to Julia, with an expression of the most heartfelt respect, in which act he was followed by both his sons and the missionary.

The men began to knock the fire from *their brands*, as if anxious to hide in

darkness of the night their shame at their unjustifiable conduct, when, at the very moment that they were in the act of doing so, Zadoc, who had been at a neighboring town on some business for his mother, came running in breathless haste, calling out long before he had reached the place where they were all standing, "Father! Father! Here is a letter from Abel, that I found at the post-office of ———, and that ought to have been here a month since! Stop, Levi Moyer," continued he; "don't knock the fire out of your brand, but let father see to read his letter!"

By this time, the ardent boy had reached his parent, into whose hand he put the precious document.

Mr. Dtwiller, who had borne the distress and anxiety which had oppressed him with manly firmness, was now so much agitated as to be unable to hold the paper steady enough to read it, and therefore, turning to the missionary, he said, as he held the letter

out to him, "Read it, my friend ; and read it so as that all may hear ; for my Abel never wrote any thing that the whole world might not know."

The missionary took the paper, and with an audible voice and distinct enunciation, read the following :

" ' MY DEAR FATHER—

" ' I have taken a step which I am afraid has already given you some uneasiness ; but be assured I am safe and well, and am pursuing a course which a sense of duty has pointed out to me ; and though it may be a considerable time before we meet again, rest satisfied, that if life is spared to us, your son will return in time, and give a satisfactory account of his motives and actions. Tell my dearest mother not to grieve for me, for I am preparing for myself the means of becoming a better and happier man than I have yet ever been.

" ' Your affectionate son,

" ' ABEL DTWILLER.' "

"I will answer with my life, that he will be able to give a good account of himself, come when he may," said the father, as he wiped the starting tear from his eye, as the missionary had ceased speaking ; while Julia was seen to clasp her hands and raise her beautiful eyes to heaven, evidently breathing forth a fervent thanksgiving for the happy intelligence.

The men now began to slink away, for they were ashamed even to offer their congratulations to the father on the safety of his son ; and Julia, bowing to the gentlemen with that ineffable grace that accompanied all she did, returned to the house.

"This occurrence," said Mr. Dtwiller, as he walked home with his companions, "affords a powerful argument against the right of private interpretation of the scriptures, as well as a striking proof of the bad effects of using inflammatory language in the pulpit. I am far from suspecting Mr. Gearhart of intending to lead these people on to the

course they have pursued ; but he did not sufficiently consider the literal interpretation that their ignorance would put upon his words, and how eager the vulgar mind ever is to seize the violent side of every question. Had it not been for that young lady's inimitable courage and self-command, as well as the all-powerful effect of the sight of so much beauty, virtue, and piety, the probability is, that the whole of that excellent family would have been destroyed by a set of wild infuriate madmen ; for had she, instead of appearing among them herself, sent out her servants to drive them away, their passions would only have been the more excited, and they would probably never have stopped till they had acted over again one of those scenes of horrid barbarity which have so often disgraced the newly-settled portions of our country."

"It is indeed much to be regretted," said the missionary, "that there are not more *pains taken*, by all preachers, to impress

upon the minds of their hearers what Archbishop Usher called the eleventh commandment, when, in a rebuke to an Irish clergyman, he repeated the words of Christ—‘A new commandment I give unto you, that ye love one another.’”

## CHAPTER XV.

FIVE years passed over, after the events which we have recorded in our last chapter, and had in their progress produced great and various changes in the town and neighborhood of Abeltown. Though the Dtwillers had never received any more tidings of their son than the letter we have mentioned, so entire was their confidence in him, and so great their respect for the conscientious motives by which they knew him to be at all times governed, that they submitted patiently to wait his own time for making them further acquainted with his proceedings, fully satisfied that when that period arrived, it would only make them rejoice still more proudly in their son. Mrs. Dtwiller's domestic comfort *had, in the mean time, been very mate-*

rially increased by Abner having made Miss Ormond's companion Susan the companion of his life ; for though the good lady was far from acknowledging herself to be a Catholic, all her prejudice against the sect had long been subdued, and the conduct of her daughter-in-law was such as daily to increase her respect for all that were of that persuasion ; and she was not only perfectly satisfied to see Abner follow the example of his wife, but she heard, without a desire to oppose it, that it was the wish of Zadoc to prepare himself for being a priest—a desire of which his father cordially approved ; and he had, at the time that we resume our narrative, already been two years under the care of the bishop of St. Louis for that purpose. The example of the Dtwiller family, which had always been exceedingly influential, had a powerful effect on the neighborhood, especially as Mr. Dtwiller, to whom Mr. Litherbarrow was under great pecuniary obligations, had made it much to his interest to

remove to a considerable distance, which his termagant wife declared herself very willing to do, as she was glad, she said, to get away from so dangerous a neighborhood.

Of Mr. Ormond's family it is only necessary to say that they grew and flourished, as they might be expected to do under so heavenly an influence as that of the pure and holy Julia. Nor was that influence confined to the circle of her own family only. The manner in which she had behaved on the night of the riot, had impressed the minds of all who beheld her, weak and ignorant as they were, with so profound a respect, that she appeared to them, from that moment, more like a special messenger from heaven, than a mere mortal like themselves, which impression was greatly increased by the arrival, more than once, of gentlemen, evidently of great wealth and power, who had come from a great distance to endeavor to obtain her hand, which, to the infinite astonishment of

her simple neighbors, she was steady in refusing, having vowed to devote her life purely to the service of her God and her father and his family. Under these favorable impressions, it may easily be imagined that her proposal to establish a school for the children of the neighborhood was eagerly accepted, and that proselytes to the cause of religion, among both the old and young, were frequently made ; indeed, the number of these increased so rapidly, that Mr. Ormond at length determined upon the building of a church. His knowledge of the human mind led him to believe that all would take much more interest in the cause, if they were conscious of having done something themselves towards its erection, and, consequently, he determined to adopt the plan so often successfully pursued by Protestant sects, of establishing a fund, composed of small weekly contributions, which was under the management of some of the most intelligent and trustworthy among themselves ;

undertaking himself, when the work was commenced, to supply all deficiencies. Under these auspices, it was not long before a beautiful little church was completed, and Julia, assisted by the two Mrs. Dtwillers, worked hard and earnestly to adorn it. Their object was to have all completed by the time the bishop made the circuit of his diocese, when he was to consecrate it, and had promised to supply them with a clergyman till Zadoc was ready to assume the charge.

At length the important period arrived, and brought the venerable bishop and his necessary attendants to the house of Mr. Ormond. The imposing ceremony was performed before as numerous a congregation as the dimensions of the building would admit, for strangers from a great distance crowded to witness it, as well as to hear the music, a fine-toned organ having been provided, and Julia, who had undertaken to be *the organist*, had been long engaged training

her little band of singers. At the time for the sermon, a fine-looking man, with a handsome and impressive countenance, rich-toned voice, good enunciation, and graceful action, ascended the pulpit; and soon was the attention of the whole congregation riveted on the speaker, who poured forth such a flood of persuasive eloquence, as could not fail to make its way to every heart. So fixed was the attention of all, that not a sound was to be heard save the voice of the preacher, and an occasional drawing of a long breath, as if some one had suspended the act of breathing, from the fear of losing a syllable, till their lungs were so exhausted that an almost convulsive gasp was the consequence. At the moment that all were thus excited, a loud shriek resounded through the building, and was immediately followed by a heavy fall. Each one started as if from a trance, and all eyes were directed to the part from whence the noise had come, when it was found to be Mrs. Dtwiller, who had fallen down in a deep

fainting-fit. She was immediately carried home, and the necessary means used for her recovery. The moment she was able to speak, she cried out, "My son! my son! Let me see my son!"

"Which son do you wish to see, dear?" asked her affectionate husband, in the kindest tone.

"Why, my Abel, to be sure! my first-born! Did you not find out it was he who was preaching to you?"

"Impossible!" exclaimed the husband.

"Oh, don't talk of its being impossible! It was he himself. When was a mother's heart so mistaken?" continued the fond parent, in all the ecstasy of delight. "Go back to church, and bring him to me as soon as the service is over. The husband obeyed, though still unable to persuade himself that his wife was not under an illusion. But now that he heard and saw, after the idea had once been suggested to him, he only wondered *how he could* before have been so blind, and

he listened with all the delight and exultation of a fond father, to the eloquence which had charmed him in a stranger, but was now, oh ! how infinitely more beautiful, as flowing from the lips of his long-lost and beloved Abel.

We will not attempt to paint the meeting of the parents with their long and deeply regretted son, the joy of the brothers at their reunion, nor yet the benignant and soul-beaming delight of Julia at seeing the eloquent apostle in the faith of her fathers, that she had been the means of giving to the Church, in which all her hopes were centred ; neither shall we attempt to repeat the numberless questions by which he was assailed ; suffice it to say, that after his conversation with Julia, in which he found that there was no possibility of his meeting a reciprocation of affection from her, he determined to tear himself immediately from every thing that was calculated to feed his passion, and, as he had told her, to emulate her

matchless perfections. Besides which, being anxious to avoid, not only the pain of witnessing his parents' disappointment at seeing him forsake the church in which he had been educated, but the danger of being shaken in his resolution by their remonstrances and entreaties, he had determined to divest himself of all external influences, and follow the simple dictates of his judgment and conscience. For this purpose he had proceeded straight to St. Louis, and making the venerable bishop a confidant in all his purposes and feelings, secured his assistance in the forwarding of his plans, as well as in keeping his retreat a secret from his parents till all was ripe for disclosure. The first thing that threatened a disappointment to his hopes, was the arrival of Zadoc at the same seminary in which he had taken refuge. But the ardent and generous boy immediately entered into his views, and promised profound secrecy, which he faithfully preserved, *while he strengthened his brother's ambition*

to attain the great object at which he aimed, by describing the noble conduct of Julia at the time of the riot; and as Abel listened he renewed his vow, to divest his heart of every earthly passion, and to make it the study of his life to become as pure, as pious, and as persevering in the cause of truth as Julia herself. His success we need scarcely enlarge upon. He indeed became "a burning and a shining light," and by the time that the church was to be consecrated, being assured that he did not harbor a thought of which he needed to be ashamed, he applied to the bishop to be permitted to supply the place of pastor to the new congregation, a request which was readily granted, though he was at the same time told that he could only be spared for a short period, as talents such as his ought to have a wider range. That he might not be recognised before he was seen in the pulpit, he did not join the bishop till a very short time before the moment that he was required in the pulpit,

which he ascended with the determination to prove himself worthy of having been the proselyte of Julia Ormond.

**THE END.**

\_\_\_\_\_



1



